

THE
WAY TO TRUE
HAPPINESSE,

LEADING
TO THE GATE OF
KNOWLEDGE.

OR,

An entrance to FAITH, without
which it is impossible to
please GOD.

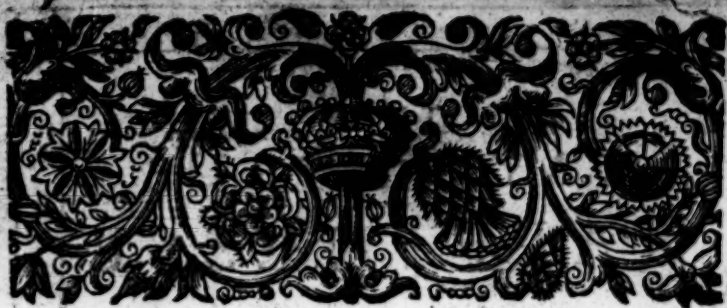
BY

Questions and Answers, opening briefly
the meaning of every severall Booke and
Chapter of the *Bible*, from the be-
ginning of *Genesis*, to the end
of the *Revelation*.

Now newly corrected and augmented.

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To the READER.

Judgements are prepared for Scorners, *Proverbs*
19.29.

If any man long after life, and to see good dayes,
let him refraine his tongue from evill, 1 *Pet.* 3.10.

As you would that men should do to you, so do
you to them, *Luke* 6.31.

Love covereth a multitude of faults, 1 *Pet.* 4.8.

Hee that loveth not, knoweth not God, for God
is love, 1 *John* 4.8.

The Doctrine of the Old and New TESTAMENT.

Question.



What is Doctrine?

An. Precepts for the finding & tracing out of sin, and building men up in Religion.

What is the effect of Doctrine?

An. Faith & Obedience.

How manifold is Doctrine?

An. Twofold; either Divine or Morall.

Divine, as how?

An. In our duty towards God.

Morall, as how?

An. In our duty towards our selves and our brethren.

How many sorts of men may we call brethren?

An. Four.

Which be they?

An. Such as are of one Parentage, one Country, one Religion, or of one mind by friendship.

How is Morall Doctrine divided?

An. Into rules of duty toward our superiours, parents, kindred, offspring, family, and inferiours.

How may this duty be infringed?

An. By violating any of the six last commandments.

How many waies doth God teach?

An. Four manner of waies.

Which be they?

An. By his Word, by his workes, by his punishments, and by his blessings.

Are these performed alway in his own person?

An. No, but more often by his chosen Ministers.

Why doth God deale with us by men, and not by Angels, or speake himselfe to us?

An. That he might make experiment of our obedience, and in consideration of our frailty.

How are they intitled?

An. By the names of Patriarks, Captains, Judges, Kings, Prophets, Evangelists, and Apostles.

Which call you Patriarks?

An. The first Fathers of the Church, as *Adam*, *Enoch*, *Abraham*, *Isaac*, *Jacob*, &c.

Which call you Captains?

An. Such as had the leading of the Israelites from Egypt to the land of Canaan, & gave directions in time of battell, as *Moses* and *Joshua*.

Which call you Judges?

An. Such as executed Gods judgements upon the enemies of the Church, and did administer justice among his people, as *Ehud*, *Shamgar*, *Sampson*, *Gedon*, *Iphthah*, *Samuel*, &c.

Which call you Kings?

An. The Anointed of God, and Sovereigne Rulers of his people, as *Saul*, *David*, &c.

Which call you Prophets?

An. Such as by inspiration of the Holy Ghost did foretell the ruine of sin, and the reward of vertue, and were interpreters between God and man.

Which call you Evangelists?

An. The foure that wrote the foure Gospels of Christ Jesus.

Why are they called Evangelists?

An. Because their workes containe the glad tidings of salvation to all that beleve.

Which call you Apostles?

An. The twelve chosen Disciples of Christ.

GENESIS.

CHAP. I. TO IS.

Question.

What is Creation?

An. A making a thing of nothing.

Did God create all things of nothing?

An. He did.

When?

An. In the beginning.

What are you to understand by this word Beginning?

An. Not from eternity, but first of all, before all things, in the beginning of time.

Why did Moses write, in the beginning?

An. To confute those that maintained the world had no beginning.

What doe we learne by the creation of the World?

An. As touching the Creatour, three things.

Which be they?

An. His omnipotency, in creating all things of nothing; his bounty, in furnishing the world with all necessary ornaments; & his love, in giving man dominion over it, chap. 1. 26.

What doe we learne as touching our selves?

An. Three things.

Which be they?

An. The observation of the Sabbath, Chap. 2. 2. Humility of mind, in being made of the dust of the earth, chap. 2. 7. And the reverence which we owe to marriage.

Why ought we to reverence marriage?

An. Because it was instituted of God himselfe in Paradise, chap. 2. 23.

How ought a man to love his wife?

An. As himselfe, being flesh of his flesh.

Where was man placed after his creation?

An. In Paradise.

Did he continue there?

An. No, he fell.

How?

An. By the malice of the Divell and his own foolishness.

What was his sin?

An. Disobedience.

How did God punish him?

An. Hee cursed him, and his posterity, where

Q. How did he punish, chapter 3.17.
 A. How did he comfort him?
 A. By promising forgiveness by the seed of the woman, Christ Jesus, chap. 3.15.
 Q. What did this seed?
 A. His mercy.
 Q. How many water did the seed of God extend upon Adam?
 A. Four manner of waies.
 Q. How did he punish?
 A. First, the earth was made barren for his sake. Secondly, his posterity, as well as himselfe, became bondmen to Hell. Thirdly, all the daies of his life he was to eate his meat in the sweat of his browes. And fourthly, he was thrust out of PARADISE.
 Q. How was Eve punished?
 A. Two manner of waies.
 Q. Which be they?
 A. First, to bring forth her children in sorrow. And secondly, to live in subjection to her husband.
 Q. How was the Serpent punished?
 A. Three manner of waies.
 Q. Which be they?
 A. First, hee was made the most cursed of all creatures: Secondly, he was to go upon his breast: And thirdly, to devoure the dust of the earth.
 Q. Which was the second sin of the World?
 A. Murder.
 Q. Who committed it?
 A. Cain.
 Q. Upon whom?
 A. Upon his brother Abel, chap. 4.11.12.
 Q. What was the cause?
 A. Envy.
 Q. Why?
 A. Because Abels sacrifice was accepted, and Cains was not, chap. 4.5.
 Q. Why did not God accept Cains sacrifice?
 A. Because he did it more upon outcome, than conscience.
 Q. Who taught them to sacrifice?
 A. Their father Adam.
 Q. How could hee do that, and the Law not yet given?
 A. The Law of God is twofold: naturall, imprinted in mens hearts: and traditionall, pronounced from God, and written in the Bible.
 Q. Which of these two had Adam?
 A. The first.
 Q. What was the punishment of Cain for killing his brother Abel?
 A. Hee was cursed of God, and condemned for ever.
 Q. When did God raine after the death of Abel, so build the Church upon?
 A. His brother Seth, chap. 4.25.
 Q. Did the example of Cains punishment prevaile with the succeeding age to beware of sin?
 A. No, as the world grew in years, so it grew in iniquity.
 Q. In what manner?
 A. It was wholly corrupt, and full of cruelty.
 Q. How?
 A. By whom did God reprove them?
 A. By Noah.
 Q. How?
 A. In making it knowne hee would drowne the world by his prearing of the Arke.
 Q. Were the people reformed?
 A. No, they laughed at it, and remained secure, as if nothing came on them.

A. All but Noah and his family, and some others for the preservation of their kind.
 Q. What moved God that he would not spare so much as the brute beasts?
 A. His detestation of sin.
 Q. Whom was the first figure of Christ?
 A. Enoch.
 Q. How was he a figure of Christ?
 A. In being taken body and soule up into heaven as Christ was, cha. 5.24.
 Q. Who was the first figure of the Church?
 A. Abel.
 Q. Who was the second?
 A. Noah preserved in the Arke.
 Q. What did his preservation signifie?
 A. The love of God towards his Church.
 Q. What did the toying of the Arke by the waters signifie?
 A. The persecution that the Church should suffer.
 Q. Wherein did the mercy of God appeare?
 A. In causing the waters to fall.
 Q. Wherein did the grace of Noah appeare?
 A. In giving God thanks for his deliverance, as soon as hee set foot upon dry ground, cha. 8.20.
 Q. How did Noah afterwards offend?
 A. By drunkennesse, cha. 9.21.
 Q. Who covered their fathers shame?
 A. Shem and Japhet.
 Q. What received they for it?
 A. Their fathers blessing, cha. 9.27.
 Q. Who made a mocke at his fathers infirmities, and did not seek recovery?
 A. Ham.
 Q. What was his reward?
 A. His fathers curse, chap. 9.25.
 Q. Did this curse after fall upon him?
 A. No. It did, both on him and all his posterity.
 Q. When?
 A. At the building of Babel, where their language being confounded, they were scattered over the earth.
 Q. What son was Abraham?
 A. No. The sonne of Terah, the seventh from Sem.
 Q. In what degree of kindred was Abraham and Lot?
 A. Lot was his brother Harams son.
 Q. Did they next together like brothers?
 A. Yes, till they grew rich.
 Q. Who was the cause they fell out?
 A. Their Heardsmen.
 Q. After their quarrell was knowne, did their Masters seek to be revenged one of another?
 A. No, they gave gentle words, and sought means how to prevent the like inconvenience.
 Q. How was that?
 A. They departed and dwelt aunder, cha. 13.7.
 Q. But with what separation did their loves decay?
 A. No, it was still constant, and brotherlike.
 Q. How doth that appeare?
 A. In that after that Lot was taken prisoner in the company of the Kings of Sodome and Gomorrah; Abraham with a band of men rescued him, cha. 14.16.
 Q. Did Lot then dwell in Sodome?
 A. He did.
 Q. Why, what was a dangerous place strong pleasant?
 A. I say, where all places where wickedness is bound.

GENES.

Q. Yet Lot was a righteous man.
 An. He was, but hee suffered, as the wicked did,
 by being in company with them.
 Q. How was that?
 An. Hee was taken prisoner (as I said before)
 with the irreligious kings, going in aid with them
 against their enemies.

CHAP. 15. to 20.

Questions.

Q. How was Abrahams wife?
 An. Sarah.
 Q. Whose daughter was Sarah?
 An. The daughter of Haran Abrahams brother.
 Q. Was it lawful for Abraham to marry his
 brothers daughter?
 An. It was, God permitting it for the re-peopleing
 of the world.
 Q. How did shee offend, when shee perceived her
 husbands barren?
 An. By using unlawfull meanes to raise seed to
 her husband.
 Q. How was that?
 An. By sending Hagar her maide to his bed.
 Q. How did God plague her for it?
 An. Her maide helped her, and triumphed over
 her in her own house, chap. 16. 5.
 Q. What other sin followed in the neck of that?
 An. Vexing.
 Q. How?
 An. Shee obtained license of her husband to be
 wronged upon Hagar.
 Q. In what manner was shee revenged?
 An. Shee thrust Hagar and her child out of the
 house.
 Q. Whither went Hagar?
 An. Into the wilderness.
 Q. Had shee any friend to go to?
 An. None at all, there was a poore servant, and a
 stranger.
 Q. To whom did shee appeal?
 An. To God.
 Q. Did he deliver her?
 An. Yes.
 Q. What learn we by that?
 An. That God rejecteth no estate of persons in
 our misery, if they call upon him, chap. 16. 10.
 Q. How were servants that have offended to
 save themselves?
 An. As Hagar, that was commanded by the An-
 gel to returne and submit her selfe.
 Q. Was Sarah barren still?
 An. No, God gave her a son in her old age.
 Q. What was his name?
 An. Isaac, and this was hee in whom the cove-
 nant was made.
 Q. What was the signe of the covenant?
 An. Circumcision, or the cutting off the fore-skin.
 Q. What was signified by that?
 An. The casting away of the lewd affections of
 the heart, if wee meane to bee made partakers of
 Gods mercy, chap. 17.
 Q. Were some members of the covenant, but such
 might be circumcised?
 An. Yes, women: because under the name of
 the covenant are comprehended
 all that are true believers.

Q. Did not the covenant belong to him as well as
 to Isaac, seeing he was the seed of Abraham?
 An. No.
 Q. Was there two covenants then, that God blest
 him so?
 An. Yes, there were two covenants made.
 Q. Which be they?
 An. The one eternall, made to the children of
 the spirit; the other temporall, made to the chil-
 dren of the flesh.
 Q. What was the temporall covenant?
 An. That from Ishmael should spring a mightie
 Nation, even twelve Princes, chap. 17. 20.
 Q. Where was Abraham now seated?
 An. In Canaan.
 Q. What temporall blessing did God bestow
 on him?
 An. He was exceeding rich.
 Q. How did hee employ his riches?
 An. In hospitality, and good deeds.
 Q. Whom did hee entertaine?
 An. In his inn, strangers and travellers kindly.
 Q. What strangers?
 An. The three Angels in the shape of men.
 Q. How did hee entertaine them?
 An. First, hee ran out to entertaine them, then
 hee entreated them to rest in his tent, and last of all
 hee feasted them.
 Q. What learn we by Abrahams hospitality?
 An. Abrahams invitation, to meet the poore
 chearfully, and offer them such necessities as wee
 thinke they want.
 Q. How did the Angels visit Abrahams house
 finally?
 An. They told him joyfull newes concerning the
 birth of his son Isaac, & what the purpose of God
 was toward Sodome and Gomorrah.
 Q. What was the purpose of God toward So-
 dome?
 An. Utterly to destroy it for sin.
 Q. What was the sin of Sodome?
 An. Hostilitie with heathen.
 Q. Did Abraham pray for it?
 An. Yes, in such zealous manner, as had there bin
 found ten godly persons in it, the city had bin sav-
 ed, chap. 18. 23.
 Q. Why did Abraham pray for them?
 An. First, in regard of his brother Lot that dwelt
 there, and then in regard of humanity, for that it
 grieved him so many people should be destroyed.
 Q. What did hee signify?
 An. That Abraham (as Gods people ought to be)
 was of a pitifull mind, even towards his enemies.
 Q. What solicited Gods judgement against the
 prayer of Abraham?
 An. The continuall cry of sinne ascending out
 of Sodome and Gomorrah into the eyes of God;
 whereby we learne that sinne is a continuall crime
 against us, so long as wee let it dwell amongst us,
 chap. 18. 23.
 Q. Was all in the City then destroyed?
 An. All but Lot, his wife, and two daughters.
 Q. What was the consideration that God had
 then at their departure from the City?
 An. Not to looke backe.
 Q. Was this commandment kept?
 An. No, Lots wife brake it.
 Q. What was her punishment?
 An. Shee was turned into a Pillar of salt, chap.
 19. 26.
 Q. What moved her to look backe?
 An. Her fond desire, to thinke she should see

For wealth and so pleasant a place.

Q. What do we learn by that?

A. That no care of earthly things (be they never so glorious) must hinder us from obeying Gods commandments.

Q. How was the City destroyed?

A. With fire and brimstone from Heaven, chap. 19. 24.

Q. Where did Lot remaine afterward?

A. In the Mountaines.

Q. What shame did he fall into whilst he lived there?

A. Drunkenness.

Q. What next?

A. Into Incest.

Q. What doth that prove?

A. That drunkenness is the mother of all sins.

Q. How was Lot incestuous?

A. By his owne daughters.

Q. Who tempted him thereto?

A. They, when they had made him drunke.

Q. What was Gods punishment for that shame?

A. The Nation that came by that conception was a cursed generation.

Q. What generation was it?

A. The Moabites & the Ammonites, cha. 19. 37.

CHAP. 20. to 35.

Question.

Q. To had like to have wronged Abraham in taking his wife?

A. King Abimelech.

Q. How was he prevented?

A. God threatened him with death, chap. 20. 3.

Q. Did hee upon that deliver her backe to her husband?

A. He did.

Q. What learne we by that?

A. Two things.

Q. Which be they?

A. First, that God will punish adultery, and next, the very Heathens abhorre the breach of wedlocke, chap. 20. 9.

Q. How did God try Abrahams faith?

A. By bidding him sacrifice his onely son Isaac, chap. 22. 2.

Q. Would he have done it?

A. Yes, but that an Angell stayed his hand.

Q. What learne we by that?

A. Gods speciall providence over his owne.

Q. What needed God, that knew what Abraham would do, have tried him?

A. That he might reward Abrahams faith and obedience, and that it might be recorded for our instruction.

Q. How was his faith rewarded?

A. God renewed his Covenant once againe, and told him, for that deed hee would multiply his seed on earth, like the sand of the sea shore.

Q. What vertues did God further prove in Abraham?

A. His patience.

Q. How?

A. In taking his wife Sarah from him.

Q. Yes he did mourn for her death.

A. That was the weaknesse of the flesh, but his soule was glad, in that he knew she lived eternally, chap. 23. 2.

Q. What other vertue had Abraham?

A. Uprightnesse of mind.

Q. Wherein did that appeare?

A. When Hephron the Hittite offered him a peece of ground to bury his dead, he would not take it before he had paid the price of it, chap. 23. 12.

Q. What do Abrahams vertues concerne us?

A. If we be children of Abraham, and heires of his Covenant, we must do the works of Abraham.

Q. What was Abrahams care for Isaac when he came to age?

A. To provide him a vertuous wife, cha. 24. 4.

Q. What may Parents find in that?

A. That they ought to provide wives and handes for their children in due time.

Q. Was he ruled by his fathers appointment?

A. He was.

Q. What did he shew in that?

A. A godly president of obedience to all sonnes, to follow the counsell of their Parents, in choosing their wives, and not their owne inordinate desire.

Q. Wherein did Abraham send about this business?

A. His chiefe servant, chap. 24. 2.

Q. How did he proceed in it?

A. With prayer, that hee might speed well; and thanksgiving afterward for his successe.

Q. What may servants see here?

A. How to undertake their Masters business.

Q. What other good property was in that servant?

A. He would not eat when he came to his journeyes end, before hee had done his Masters message.

Q. What may servants learne by that?

A. To regard more their Masters business, than their owne pleasure, chap. 24.

Q. Whose daughter did he chuse for his Masters sonne?

A. Rebecca, the daughter of Bethuel.

Q. When the Parents heard the request of Abraham, did they presently give their daughter to Isaac?

A. No, they asked counsell of God first, and then the maidens consent.

Q. What is to be learned by that?

A. As children ought not to match without their parents consent; so parents ought not to match their children without their consent, chapter 24. 58.

Q. After Isaac and Rebecca were married, what issue did God give them?

A. Two sons, Esau and Jacob.

Q. How long did they continue childless?

A. Twenty yeares.

Q. How did Isaac obtaine them then?

A. By prayer, chap. 25. 21.

Q. What learne we hence?

A. To seeke for children, Gods blessings, at Gods hands.

Q. What was Esaus undoing?

A. The lust of the flesh, and contempt of his birth-right.

Q. Wherein?

A. He sold his birth-right for pottage.

Q. What oversight was that?

A. An over-sight that many worldly men run into.

Q. What is that?

A. Preferring of trash before the rich graces of God, chap. 25. 33.

Q. What was his birth-right?

A. His priviledge: and preheminance, as hee first borne.

Q. What did that sell for?

An. His fathers blessing.

Q. What was the reason?

An. Because not regarding his earthly patrimony, God likewise suffered him to lose the benefit of his heavenly inheritance, which was spiritual benediction.

Q. Did Esau at last see his own error?

An. No, but ran farther into error.

Q. How?

An. By hating his brother Jacob, cha. 27. 43.

Q. What was the virtue of Jacob?

An. Patience, in giving place to his brothers rage, and going to seek his fortune in another country.

Q. Whither went he?

An. To Haran, to his Uncle Laban.

Q. What were his virtues there?

An. Diligence, in doing his Uncle service, and fidelity, in not deceiving him.

Q. Might not Jacob have deceived Laban, seeing Laban deceived him?

An. No, we must not be evil because others are so.

Q. How did God deal with Laban?

An. He prospered him for Jacobs sake.

Q. What were Labans vices?

An. Ingratitude and oppression.

Q. How was he ungrateful?

An. In upbraiding Jacob for his good service.

Q. How did he oppress him?

An. In trebling his servitude by fraudulent and crafty means.

Q. Did God deliver Jacob at last?

An. Yes, as hee will all others that trust in him, though a while he seem to be far from them.

Q. What was the reward of Jacobs patience, & true service in the end?

An. Whereas when he came from his fathers house, hee had but one coat to his backe, and a staffe in his hand, at his returne he was the husband of two wives, the Master of many servants, and the owner of much treasure, and divers herds of cattle, cha. 30. 43.

Q. Did not Jacob feare to returne into his owne Country, knowing that his brother Esau was his enemy?

An. No.

Q. Why?

An. Because he knew God, that had commanded him to go, would defend him.

Q. How did he depart from Laban?

An. Secretly, as by stealth.

Q. Why did he so?

An. For feare that Laban would detain his wives and goods.

Q. What did Laban when he knew it?

An. He pursued him with intents of injury.

Q. Who restrained him?

An. God, that in a dream charged him, not to offend him either in word or deed.

Q. How did his brother Esau receive him?

An. Lovingly, like a brother.

Q. What was the course of Esau in that?

An. He thought it a base and unnaturall thing, to keep envie alway in his stomacke toward any one, much lesse toward his owne brother, cha. 33. 4.

Q. Which of those 12 was a figure of Christ?

An. Joseph.

Q. Wherein?

An. In being sold by his owne brethren.

Q. What learn we by that?

An. That in all ages, after God had promised the Messiah to Adam, he never ceased by word and deed to signifie his coming.

Q. Why did Jacobs sonnes sell their brother Joseph?

An. For malice, in that Joseph prophesied by dreames, his brothers should be his servants, and bow to him.

Q. Why did God suffer Josephs three brethren to sin against him?

An. Because hee had much good to him & them, and their posterity, to draw from thence.

Q. What other sin did they run into besides?

An. Murder and dissimulation.

Q. How?

An. They intended to have slaine their brother, but that Iuda dissuaded them, cha. 37. 26.

Q. How did they disguise?

An. In telling their Father that their brother was slaine by wilde beasts, cha. 37. 32.

Q. What was the fruit of these sins?

An. They procured disquiet of conscience in themselves, and teares to their old father, whom they ought rather to have comforted, cha. 37. 34.

Q. Did this policy of theirs ere the more prevent the affliction which they feared?

An. No, God prospered Joseph, and gave him favour in the court of Egypt.

Q. With whom?

An. With Potiphar, Pharaohs chiefe Steward.

Q. How did Joseph serve himself there so hee the servants of God?

An. In resisting the lust of Potiphars wife.

Q. What is the nature of lust being resisted?

An. It grows impudent and outrageous, cha. 39. 14.

Q. Show an instance.

An. Potiphars wife, when she saw Joseph would not yeeld to her, accused him that hee would have ravished her.

Q. Did God suffer her accusation to take effect?

An. Yes, Joseph was imprisoned.

Q. Hee being guiltlesse, why should God suffer that wrong to be laid upon him?

An. For two causes.

Q. Which be they?

An. First, that by his strange deliverance hee might have greater cause to glorifie his name; and secondly, to make his lewd disgrace a cause of higher promotion.

Q. How was Joseph delivered?

An. By interpreting the Kings dream.

Q. How was he advanced?

An. He was made Ruler over all Egypt.

Q. What was the plague God laid upon his brethren for selling him?

An. They were oppressed with a mighty famine, cha. 41. 54.

Q. Whither came they for succour?

An. To their brother, unknowne.

Q. What reverence did they shew unto him?

An. They kneeled unto him, & called him Lord, cha. 44. 16.

Q. What virtues do we learn by the example of Joseph in his high authority?

An. Three.

Q. Which be they?

A.

An. Charity

CHAP. 34. to 30.

Question.

How many sons had Jacob?

An. Twelve.

EXODUS.

An. Charity, clemency, and humanity.
Q. How was he charitable?
An. Hee relieved his father and brothers with corne, freely, and without recompence, cha. 42. 35.
Q. How was he gentle?
An. In pardoning the wrongs that his brothers had done him, cha. 45. 5.
Q. Wherein was he humble?
An. In not despising his father and brothers (poore Shepherds of Canaan) though himselfe were the second person in Egypt, and in sending for his father to be partaker of his happinesse.
Q. Did Jacob come thither?
An. Yes, and died there.
Q. What do we learne by his death?
An. To desire of God to die as he did.
Q. How was that?
An. Praying, blessing, and rehearsing the gracious benefites of God, cha. 48. 3.
Q. What zeale had Pharaoh, being an Infidel, toward his Idolatrous Priests, more than many Christians now adoyes have toward the true Ministers of the eternall God?
An. Hee did not diminish their Church-livings, chap. 47. 32.

EXODUS.

CHAP. I. to 14.

Question.

Why is this booke called Exodus?

An. This word signifies passing or going forth: the booke contains the narration of the Israelites passage out of Egypt.

Q. Why did God bring the house of Israel into Egypt?

An. For two causes.

Q. Which be they?

An. First, to shew the truth of his word: for he had said to Abraham, they should bee strangers from the land of Canaan, the space of foure hundred years, and suffer much oppression, Gen. 15. 14. Secondly, to have fit occasion to shew his love toward them, and the better to traine them up in the knowledge and feare of him.

Q. How came it to passe they were oppressed here in Egypt, considering the good entertainments which they had at the first?

An. The continuance of time had worne out the fame and remembrance of Joseph, by reason that many Kings had reigned since the first Pharaoh: and now the children of Israel were mightily increased.

Q. How were they increased?

An. From 70. persons (for that was the whole number of them at their first coming) to many hundred thousand.

Q. Did that make the King reigne against them?

An. Yes.

Q. Why?

An. For two causes.

Q. Which be they?

An. First, in regard of their Religion, and next, fearing lest their multitudes should endanger his government, chap. 1. 10.

Q. How did he seek to suppress them?

An. Four manner of waies.

Q. Which be they?

An. First, in making slaves of them, and next, in going about to murder their men-children.

Q. Wherein testified their servitude?

An. In making of bricke, carrying of burdens, and all other slavery, cha. 1. 11.

Q. How did Pharaoh goe about to murder their men-children?

An. Two manner of waies.

Q. Which be they?

An. First, secretly: in commanding the Mid-wives, at their houre of birth, to destroy them, but they not obeying his command, hee fell secondly into a more open and violent practice.

Q. How was that?

An. He commanded his owne people, that whensoever they heard of the birth of an Hebrew man-child, they should take it from the mother, & cast it into the River, cha. 1. 22.

Q. How dost thou the Mid-wives disobey the Kings Edict?

An. Because (as all Gods servants ought to doe) they feared God more than any earthly person.

Q. What see we commendable in the Mid-wives?

An. Feare of God more than of Pharaoh.

Q. What discommendable?

An. Untruth, seeking by evill meanes to save the children.

Q. Were the number of the people (by these cruell proceedings) lessened and diminished?

An. No, the more they vexed them, the more they multiplied, cha. 1. ver. 12.

Q. What do we learne by that?

An. That no tyranny can extinguish the Church of God.

Q. How did God deride the malice of Pharaoh?

An. In causing him to cherish and bring up even in his owne court that Hebrew child, which afterward proved to be his destruction, and the deliverance of the children of Israel.

Q. What was that?

An. Moses.

Q. How was he preferred?

An. When his mother had hid him 3. monthes from the tyranny of the King, and could hide him no longer, she put him into a basket made of reeds, and set it by the River side.

Q. What became of him there?

An. King Pharaohs daughter, walking that way, found him, and put him to bee nursed of his owne mother, cha. 2. 3.

Q. What appeareth to this?

An. The providence of God.

Q. Wherein?

An. In that no humane policie can hinder that which he hath once determined.

Q. How was Moses first made knowne to the people?

An. By the slaughter of an Egyptian.

Q. What befell him after hee had killed him?

An. He was forced to flee into the land of Midian.

Q. Who succoured him there?

An. Jethro, & gave him his daughter in marriage.

Q. What trade of life did Moses use?

An. Keeping of sheep.

Q. How did God appeare to Moses?

An. In a fiery bush, cha. 3. 1.

Q. Did the Bush burne?

An. Yes, but did not consume.

Q. In that sense what doth it represent unto us?

An. The Church of God, which should suffer persecution, but never subversion.

Q. Wherefore did God appeare unto Moses?

An. To send him forth for the deliverance of the people.

Q. What

Q^y. What moved him therunto?

An. Two things.

Q^y. Which be they?

An. The remembrance of his covenant made with Abraham, & the sighes & cries of the poore Israelites, that daily pierced the gates of heaven, ch. 2. 23.

Q^y. What comfort doe we receive from thence?

An. An assurance that God will heare our prayer in time of our affliction, if we call to him.

Q^y. Why did God send Moses to Pharaoh, when he knew he would not let them go?

An. That hee might leave him inexcusable, revenge the oppression of his people, manifest his own patient forbearance and goodnesse, declare his power, and more engage the Israelites to himselfe.

Q^y. Did Moses obey the commandment of God about his returne to Egypt?

An. At the first he was doubtfull.

Q^y. Wherein?

An. Of his owne sufficiency and incredulity of the people.

Q^y. How did God strengthen him?

An. By joyning Aaron to assist him, and giving them power to confirme their message by working of miracles.

Q^y. How did the people receive their message?

An. With attentive eares.

Q^y. What vertues doe we learne of the people, after they had heard the words of Moses?

An. Two.

Q^y. Which be they?

An. Faith, in that they beleaved him what hee said, & thanksgiving in praising God, since it pleased him to looke upon their tribulation, ch. 4. 31.

Q^y. What vices are wee admonished to beware of by the example of Pharaoh?

An. Obstinacy of heart, in contemning the preaching of Moses.

Q^y. In how many respects was Pharaoh obstinate?

An. In foure respects.

Q^y. Which be they?

An. First, in not granting Moses request. Secondly, in comparing the power of his Soothsayers and Conjurers with the power of God, ch. 7. 12. Thirdly, by imputing the desire which Gods people had to serve him (as the wicked alwaies will) to be nothing else but a disposition in them to be idle, ch. 8. 3. Fourthly, not only in retaining them still in his country, but doubling their servitude, ch. 5. 6.

Q^y. How was his obstinacy plagued?

An. With ten severall kinds of plagues.

Q^y. Which be they?

An. First, the turning of water into bloud; second, multitude of Frogs; third, turning of dust into Lice; fourth, swarms of Flies; fifth, death of cattell; six, Cabs & blisters; seventh, thunder, lightning, & haile; eighth, Grasshoppers and Caterpillars; ninth, darkness; tenth, the death of the first-borne.

Q^y. Why did God plague the Egyptians with such detestable creatures, as Lice, Frogs, Flies &c.

An. In scorn of the pride of Pharaoh, which thought none greater than himselfe, saying, Who is the Lord?

Q^y. For all these plagues did Pharaoh ever repent?

An. Yes, fainedly.

Q^y. How was that?

An. So soon as Gods hand was removed by the prayer of Moses, he presently turned to his former obstinacy.

Q^y. What learne we hereby?

An. That the vows and promises of the ungodly, when they are asked of their punishment, vanish with their breath.

Q^y. In the prosecution of these plagues what doe we learne touching the person of God?

An. His justice upon his enemies, and his mercy and loving kindnesse toward his people.

Q^y. Wherein appeared his mercy towards his people?

An. In saving them, their cattell, and that part of Egypt where they inhabited, free from the touch of any of those sore plagues, ch. 8. 12.

Q^y. Why did not Moses submit unto Pharaoh, when he was content to let the people go, but stayed their cattell?

An. Because (like a faithfull Minister of the Lord) he would remit no part or parcell of his charge.

Q^y. Was it part of his charge to take the cattell with him?

An. Yes.

Q^y. Wherefore?

An. In that they could not sacrifice without them, ch. 10. 20.

Q^y. In the night before their departure what did the Lord institute?

An. The Sacrament of the Pascheover.

Q^y. What was that?

An. A Lambe without blemish.

Q^y. The Lambe was the signe, but what was the thing signified?

An. The Angel of the Lord that passed over the houses of the Israelites and stroke the first-borne of the Egyptians with sudden death, ch. 12. 13.

Q^y. What doth this figure unto us?

An. The sacrifice of the true Paschall Lambe, Christ Jesus, by whom all the faithfull are delivered from the bondage of Hell, as the Israelites were (upon the institution of the Pascheover) from the bondage of Egypt.

Q^y. How did the Lambe shadow Christ unto us?

An. Many waies: As the Lambe was to be one of the flocke, so Christ perfect man: As the Lambe without blemish, so Christ without sinne: As the Lambe to be sacrificed and rosted, so Christ to be crucified: As the Lambes bones were not to be broken, so Christs bones were not to be broken: As the Lambe in the evening, so Christ in the end of the world: As the Doore-polls were to be sprinkled, that the destroying Angel might passe over, so our consciences, the doores of our hearts, that sin and death might have no power: As the Lambe was to be eaten without leaven, so Christ without hypocricie: As the Lambe with bitter herbes, so Christ with patience under the crosse: As the Lambe onely of the circumcised, so Christ onely of the faithfull.

Q^y. How many things doe wee learne as touching the person of God, in the instance of the children of Israels departure?

An. Three.

Q^y. Which be they?

An. First, his mercifullnes, in sparing the Israelites, and uniting the Egyptians: secondly, his justice, in freeing the Egyptians to give the Israelites treasure and apparell, as a satisfaction for their former service, which hitherto they had exacted of them for little or nothing: thirdly, and the continuance of his favour toward them, that doeth not only deliver his people out of danger, & then leave them, but protect them still.

Q^y. How doth that appeare?

An. In guiding them by night with a pillar of fire, & covering them by day with a cloud, ch. 13. 21.

Q^y. How many things doe we learn as touching the person of the Israelites?

An. Two.

An. Two things.
Q. Which be they?
An. The charge which God gave unto them, and their watchfulnesse.
Q. What was their charge?
An. To teach the benefites of God to their posterity.
Q. Wherein consisted their watchfulnesse?
An. In that they attended all night for the houre of their departure, chap. 12. 30.
Q. What do they give us to understand by that?
An. This, that as they minutely waited upon the Lord for their deliverance out of bondage, to goe to the earthly Canaan: so ought we continually to attend, and make our selves ready for our passage out of this miserable world, to the heavenly Canaan of perperuall joy and happinesse.

CHAP. 14. to 40.

Question.

After Israels departure what vice does not survive in Pharaoh?
An. Inverterate malice, which seldome dies but with the ruine of him in whom it abides.
Q. How did it breake forth?
An. By preparing a mighty host to follow the Israelites, chap. 14. 6. 7. 8.
Q. For what intent?
An. To bee revenged upon them, and quite destroy them.
Q. How did he prosper?
An. As all malicious persons commonly do.
Q. How is that?
An. Hee and his malice perished in the place, where he thought to have bin their overthrow.
Q. Where was that?
An. In the red sea.
Q. What was the sin of the people in that place?
An. Weaknesse of faith.
Q. How was that?
An. Notwithstanding their strange deliverance of late, yet when they saw the red sea before them, and the Egyptians behind their backs, they began to distrust the power of God, and to raile upon Moses.
Q. How were they delivered?
An. Moses divided the waters, and they passed through, chap. 14. 21.
Q. How was God honoured by Pharaoh?
An. As hee will bee of his enemies in their destruction.
Q. How many times did the Israelites murmur against God before he punished them?
An. Four times.
Q. Which be they?
An. First, at the red sea, chap. 14. Second, at the waters of Marah, chap. 15. 24. Third, when they wanted flesh, chap. 16. 13. 14. Fourth, when they wanted water, chap. 17. 6.
Q. What do we learne by this?
An. The exceeding sufferance of God, and exceeding sinfulness of man.
Q. How did God deliver them at all these times?
An. With great admiration.
Q. How was that?
An. At the first time hee divided the red sea: at the second, he made the bitter water sweet: at the third, he gave them Quailles and Manna from hea-

ven: at the fourth, hee made a fountaine of water gush from out the hard Rocke.
Q. How did they offend the first time?
An. More grievously than before.
Q. How was that?
An. They made a golden Calve, and worshipped it for God.
Q. What moved them to make the likeness of a Calfe, rather than any other creature?
An. The corruption which they had learned amongst the Egyptians, who did worship Oxen and Kine.
Q. Did God now punish them?
An. Yes, (and time I thinke) when they did utterly forsake him.
Q. What was their punishment?
An. Three thousand of them were slain with the swords of their owne brethren, chap. 32. 28.
Q. Would not God utterly have destroyed them?
An. Yes, but for the prayer of Moses.
Q. What was his prayer?
An. He desired his name might bee rather blotted out of the booke of life, than God should quite root out that nation, chap. 32. 32.
Q. What do we learne by that?
An. The love and care which all good Magistrates ought to have over their people.
Q. Where was Moses when this offence was committed?
An. Upon Mount Sinai.
Q. What not his absence in some part cause of their idolatry?
An. Yes.
Q. What gather you by this?
An. That the want of good guides maketh men to runne into error.
Q. What did Moses upon Mount Sinai?
An. He went to receive the Law.
Q. How was the Law given?
An. In thunder and lightning, chap. 19. 16.
Q. Why was it given with such terror?
An. That the people might the more reverent him that gave it.
Q. What was required of the people before they came to receive the Law?
An. Two things.
Q. Which be they?
An. To sanctifie themselves for 3. daies space, and not to touch the skirts of the mountaine.
Q. What do we learne by these two things?
An. Not to come to heare the word of God with corrupt hearts, nor to pry further into his secrets than we are limited.
Q. What is generally commanded by the Law?
An. That wee should love God with all our soules, and our neighbours as our selves.
Q. What is particularly forbidden by the Law?
An. Murder, cursing, especially our parents: cruelty toward servants, not to do hurt, but to make satisfaction, fornication, witchcraft, buggary, or carnall copulation with beasts, Idolatry, oppression against widowes and strangers, all kinde of usury, all railing and evil speaking, especially against Magistrates, because to speake against them, is to speake against God, all falshood, all unlawfull detaining of our neighbours goods, all taking of bribes, all perjury, and whatsoever else may offend the soule, or offend God.
Q. What is the reward of these sins?
An. Death.
Q. Such as were pardonable, how were they pardoned?

LEVITICUS.

An. By offering sacrifice.
Q. What doctrine do we learn by the sacrifice of the Jews?

An. Four points of doctrine.

Q. Which be they?

An. First, their thankfulnesse, to shew all they had came from God. Secondly, their obedience, to shew they were willing to obey God. Thirdly, their humility, to signifye that what was done to the thing offered, the offerer had deserved. Fourthly, their hope, to shew their sacrifices did figure the death of Christ, whereby their passage into Paradise, from whence they were expulst, might be opened to them againe.

Q. Are such sacrifices to be used of Christians?

An. No.

Q. Why?

An. Because they are abolished by the death of Christ, an all-sufficient sacrifice once for all.

Q. What else do we learn in this booke of Exodus?

An. Two things?

Q. Which be they?

An. The election of Magistrates, and the order God set in his Church.

Quest. What kinde of men ought Magistrates to be?

An. They ought to be adorne with foure special graces.

Q. Which be they?

An. Courage, feare of God, justice, and a minde free from covetousnesse, chap. 18. 21.

Q. How must they administer justice?

An. To all persons, and at all times.

Q. Whom did God chuse for his servants in the Temple?

An. The Levites.

Q. What kind of men must they be?

An. Such as have imprinted upon their breasts knowledge and holinesse, chap. 22. 20.

Q. Whose gift is the knowledge of handy-crafts?

An. The gift of God.

Q. Why?

An. Because he first taught them.

Q. To whom?

An. To Bezaleel and Aholiab.

Q. To what end did he teach them?

An. For the furnishing of the Temple.

Q. Who provided them stuffe for to work upon?

An. The people.

Q. In what manner?

An. In such abundance, as Moses commanded them to leave off.

Q. What do we learn by this?

An. A willingness to serve God with our temporal goods, chap. 26. 6.

Q. With whom did Israel fight their first battell after they came into the wilderness?

An. With the Amalekites.

Q. How long did they prevail?

An. So long as Moses held up his hands and prayed, but when he let them fall, the Amalekites prevailed, chap. 17.

Q. What doth that teach us?

An. Two things.

Q. Which be they?

An. The efficacy of prayer, and that wee ought not to faint in prayer, lest with the falling of our hands we faile in our request.

LEVITICUS.

CHAP. I. to the last

Question.

What is set downe in this booke?

An. The duty of the Levites, and therefore it is called Leviticus.

Q. What was their chiefest duty?

An. To sacrifice.

Q. How many circumstances were they to observe?

An. Foure.

Q. Which be they?

An. The manner how, the matter what, the person whom, and the place where.

Q. What did the Israelites sacrifice?

An. Either things having life, as Bullocke, Lambes, &c. Or things without life, as oyle, fine flower, water, &c.

Q. For whom did they sacrifice?

An. For themselves and others.

Q. Where?

An. In the Temple.

Q. In what manner.

An. As God hath set downe from the first of Leviticus to the 19.

Q. What is the Christian sacrifice?

An. Praier and Thanksgiving.

Q. In how many points doth the Israelites and the Christians sacrifice agree?

An. In sixe.

Q. Which is the first?

An. As theirs was seasoned with salt, so ours must be seasoned with the truth of a good conscience.

Q. What is the second?

An. As theirs was brought to the Priests, so ours must be presented to God.

Q. What is the third?

An. As theirs wasaine, so when wee sacrifice, we must kill our lewd affections.

Q. What is the fourth?

An. As theirs was wash with water, so ours must be wash with teares of repentance.

Q. What is the fifth?

An. As theirs was without blemish, so ours must be without hypocrisie.

Q. What is the sixth?

An. As theirs was kindled with fire, so ours must be with zeale.

Q. Whence had they all these instructions?

An. From the mouth of God.

Q. Why did God prescribe to them in the law and smallest matters.

An. To shew that hee would bee served as hee himselfe appointed, and not after the invention of man.

Q. Did none breake that ordinance?

An. Yes.

Q. Who were they?

An. Nadab and Abihu, chap. 10. 2.

Q. How did they breake it?

An. By offering with strange fire.

Q. How were they punished?

An. Fire from heaven consumed them.

Q. Of how many sorts were the Lawes which God

God

Was prescribed to the house of Israel?

An. Of two sorts.

Qn. Which be they?

An. Ceremoniall and Morall.

Qn. Which call you the Ceremoniall Lawes?

An. Such as were peculiar to the Jewes, to be observed in offering sacrifices and discerning things cleane from uncleanse, and the causes thereof let downe from chap. 3. to 19.

Qn. Which call you Morall?

An. Such as concerne integrity of manners.

Qn. How many are they, as they are set downe in Chap. 19?

An. Seventeen.

Qn. Which be they?

An. To honour our Parents, Ver. 3. To serve God freely, and not by compulsion, Ver. 5. In time of plenty to remember the poore; as in Harvest, not to reape every corner of the field, nor gather the gleanings, nor all the grapes of the vineyard, but to leave some for the poore, Ver. 9. 13. Not to detain the workmans hire till the morning, Ver. 13. To eschue all thefts, falsehood, and lying, Ver. 11. All swearing and blaspheming, Ver. 12. All mischievous practices, which wee presume we may do undiscovered; as to curse the deafe, lay a stumbling blocke before the blind, Ver. 14. Not to favour the poore, nor honour the person of the mighty, Ver. 15. All injustice, Ver. 15. All carrying of sales, and conspiracy against our neighbours, Ver. 16. All hypocrites must not hate our brother in heart, & sooth him to his face, Ver. 17. All revenge, Ver. 18. All seeking after Witches and Conjurers. All observation of dayes and times, Ver. 26. All false weights and measures, Ver. 35. All incest, Ver. 36. Not to offer our children unto Moloch.

Qn. What is that?

An. An Idol of the Ammonites.

Qn. Describe him.

An. He was great of stature, & hollow within, having seven places of receipt: the first was for meale that was offered: the second for doves: the third for flaxseed the fourth for a Ramsthe fifth for a Calfe the sixt for an Oxen the seventh for a child.

Qn. What may be understood by these seven bellies of the Idol?

An. The seven deadly finnes, and as the Israelites were forbidden to suffer their children to be devoted of this Monster, so all parents must beware, lest through their negligence their children bee made a sacrifice for the seven deadly sins.

Qn. How is that?

An. They must not wink at their follies, but give them correction for their faults.

Qn. How did Moses conclude this Booke of Leviticus?

An. With a blessing and a curse: with a blessing, if they keepe the commandments: and with a curse, if they do breake them.

Qn. What is the fruit of the blessing?

An. Peace, plenty, victory, &c. 26. 4.

Qn. What is the fruit of the curse?

An. Scarcity, famine, sickness, servitude, &c. 26. 14. to ver. 30.

Qn. How many feasts did the Israelites observe?

An. Seven.

Qn. Which be they?

An. First, the Sabbath: secondly, the Passover: thirdly, the Feast of unleavened bread: fourthly, of the first fruits: fifthly, of Whitsontide: sixthly, of Trumpets: seventhly, of Tabernacles.

Qn. How were these feasts ordained?

An. Not to gluttonize and cherish sloath, or modest mirth, but for rest and lawfull recreation to take comfort in the blessings of God, and blesse God for them.

NUMBERS.

Question.

Who were numbered by Moses?

An. The male from twenty yeares upward.

Qn. How many able men for warre of that age were numbered of the Israelites?

An. Sixe hundred and three thousand, five hundred and fifty.

Qn. To what end were they numbered?

An. For three causes.

Qn. Which be they?

An. First, for a collection toward the building of the Tabernacle. Secondly, for appointing Captaines and Leaders over every family, chapter 1. Thirdly, for a division of the Land of Canaan amongst the Tribes.

Qn. Is there any thing to be learned hereby?

An. Order and government, that ought to bee in every Common-wealth.

Qn. Whom did they appoint their chiefe guide?

An. God.

Qn. Where doth that appeare?

An. In the ninth Chapter.

Qn. How?

An. In that they never journeyed, but when they saw the cloud rise from the Tabernacle, nor ever pitch their Tents, but where it stayed, chapter 9. 17. 19.

Qn. And wherefore was this?

An. For two causes.

Qn. Which be they?

An. First, that they might (as all Gods people ought to doe) continually wait on the Lord, and have their eyes lifted up toward heaven. Secondly, to be alwayes in readinesse, because they knew not at what hours the Lord would rise.

Qn. What doth that teach us to do?

An. At every minute to be in readinesse for death, because the houre thereof is uncertaine.

Qn. Alwayes when they did sit forward on their journey, what was Moses custome?

An. To pray.

Qn. How?

An. Lord, rise up, and let thine enemies bee scattered.

Qn. And when they rested, what did he?

An. Prayed likewise.

Qn. In what manner?

An. O Lord, returne to the many thousands of Israel, chap. 10. 36.

Qn. What doctrine learn we by that?

An. Ever when wee sit forward upon any journey, or begin any worke, to pray: and when wee or make an end, so do the like, that our speed may be the better.

Qn. How many voyes did God send him to come to the Israelites in this booke?

An. In three manner of waies.

Qn. Which be they?

An. First, in being still their God: secondly, in feeding them with Manna, as he had before.

being mercifull toward them when they repented fourthly, in giving them victory over nine Scythian Princes.

Which be they?

An. Aram King of the South Canaanites: Og King of Bashan: Sehon King of the Amœites: Et King of Moab, Evi, Rekem, Zur, Hur, and Kings of Midian.

What was their people they took in the overthrow of the Kings of Midian?

An. Six hundred seventy and five thousand sheep, two thousand beavers, sixty one thousand two thousand virgins prisoners, besides silver, tin, brass and lead, chap. 31.

What was the slaughter they made?

An. They put both man, woman and child to sword, except those virgins above named.

What was the cause they did so?

An. The commandment of God.

Why was God so severe against them?

An. By reason King Balak, when he saw his own people too weak to disgorge his malice upon the Midianites, and that the Prophet Balaam (contrary to his expectation) instead of cursing did bless them, he fell to another practice.

What was that?

An. By the counsel of Balaam he sought to bring them in displeasure with their God, and so to have them cut off.

How did he compass that?

An. By flattery.

In what manner?

An. He sent Midianitish women unto them, who by their allurements inticed them to fornication and idolatry.

What do we learn by this?

An. That the wicked will leave no means untried for the destruction of the godly.

Was God wrath with the Israelites then for this?

An. So grievously, that God commanded the officers to be hanged, and smote with the plague every four thousand.

Who redeemed this plague?

An. The eagle of Phinchas that slew Limri and his wife in the very act of fornication, chap. 25. 8.

What do we learn by the whole circumstance?

An. That God, though he plague his people when they sin, yet he will ten times more plague them if they were cause of their sin, as may appear by the wrath extended upon the Midianites.

Were the Israelites thankful for the grace which God had over them?

An. No, they were most rebellious and unthankful.

How many sins by their example do we know more of in this book, beside those two first above named, of fornication and idolatry?

An. Four other.

Which be they?

An. Murmuring against God, distrust in his prohibition of his Sabbath, and rebellion against Magistrates.

How many times did they murmur?

An. Four times.

When first?

An. Three dayes after they departed from Egypt.

How were they punished?

An. The Lord consumed with fire the utmost part of the congregation, chap. 17. 10.

How the second time?

An. They were weary of Manna, and lust after flesh.

How were they punished?

An. They had flesh whilst they fasted, & their fasted brought a grievous plague upon them, insomuch that they died with meate in their mouths, chap. 11. 33. 35.

How the third time?

An. For water.

Where?

An. At Kadesh, in the desert of Zin, chap. 26.

How the fourth time?

An. For bread and water.

How were they punished?

An. God sent fiery serpents that stung them to death, chap. 32. 4.

What caused the mercy of God at all times to put an end to their punishments?

An. Two things.

Which be they?

An. Their owne repentance first, and then the prayer of Moses.

How was this plague of fiery serpents remedied?

An. God commanded Moses to make a brazen Serpent, and hang it upon a crosse, and whosoever being stung looked upon it, was cured.

What was this a figure of?

An. The vertue of Christ, whose hanging upon the crosse, is a soveraigne medicine for the sickness of our soules, if we looke up to him with the eyes of faith.

How did they distrust Gods promise?

An. In being come to the land of Canaan, and desiring to goe back to Egypt, or to be buried in the Wilderness.

What was the ground of that desire?

An. Their faintnesse of heart.

Wherein?

An. In that, though God had divers times before sworne to give them the land of Canaan for an everlasting inheritance, yet they feared to go forward, when they heard the land was inhabited with Giants.

Of whom did they feare in this matter?

An. Of the spies that were sent to search the land, and bring of the fruit, chap. 21. 34.

How did the spies discourage the people?

An. By reporting falsely of the land.

How?

An. They spake of the Inhabitants as of men invincible, and of the Land, that it eat up those that possessed it.

How did God revenge this impiety upon them?

An. By a plague, which consumed them all but Caleb and Joshua.

What incouraged the people against this feare?

An. Caleb and Joshua.

What would the people have done to them for crossing their counsel?

An. Have stoned them to death.

How did God punish the distrust?

An. He would have quite destroyed them, but for the prayer of Moses.

How did he then pacifie his wrath?

An. Even with the judgment of their own mouths.

How was that?

An. As they desired rather to be buried in the wilderness, than to enter into the land of promise, so when it came to pass, for all that then lived from

many

twenty years old and upward, died and were buried in the wilderness, excepting Caleb & Joshua.

Q. What was the reason that the like punishment fall upon Moses?

A. For his distrust too, as appears, chap. 11. 13. and chap. 30. 10.

Q. What do we learne by that?

A. That no man is so righteous but he may fall.

Q. By whom was the Sabbath broke?

A. By an old man.

Q. Wherein?

A. In gathering sticks to make him fire, chap. 15. 26-37.

Q. How was he punished?

A. He was stoned to death.

Q. What may we learne by this?

A. If God were so severe for gathering a few sticks on the Sabbath, hee will be farre more to such as prophane his Sabbath by swearing, drinking, gaming, whoring, and other lewd exercises.

Q. How many times did Israel murmur and rebel against Gods Magistrates?

A. Twice.

Q. Who were the first that rebelled?

A. Aaron and Miriam.

Q. Against whom?

A. Against Moses.

Q. What was their punishment?

A. Miriam was stricken with a leprosie.

Q. How was she cured?

A. By the praier of Moses.

Q. What learne we by that?

A. The vertue of meeknesse, to pray for our enemies, as Moses did, chap. 12. 13.

Q. Who rebelled the second time?

A. Korah, Dathan, Abiram, and their accomplices.

Q. What was their rebellion?

A. They usurped upon the Priests office, and compared for worthinesse with Moses and Aaron.

Q. What became of them?

A. The earth opened, and swallowed them up alive, chap. 16. 31-32.

Q. How did God punish the people that took their parts after their death?

A. Fourteen thousand and seven hundred died of the pestilence.

Q. How did he yet further conviſt their rebellion?

A. By proving the house of Levi only chosen for the Priest-hood.

Q. How?

A. By a miracle.

Q. In what manner?

A. Aarons rod amongst the twelve that were put into the Tabernacle, for the twelve tribes of Israel, did blossome and beare ripe Almonds.

Q. What is the inference of this example?

A. How odious a thing it is in the sight of God, to grudge against Magistrates and Rulers.

Q. How many waies is a man subject to sin?

A. Two manner of waies.

Q. Which be they?

A. Of Ignorance or presumption.

Q. What bath ignorance?

A. Favour and forgiveness, chap. 15. 28.

Q. What presumption?

A. Death, chap. 15. 27-30.

Q. By how many waies ought a man by the Law of God to be conviſt in a case touching a mans life?

A. By two, and not under, chap. 15.

Q. How long did God leade the Israelites to and fro in the wilderness?

A. Forty yeares.

Q. Why did he detain them so long from their promised happinesse?

A. To try their faith, and by continuall exercising of them, sometime with crosses, sometime with blessings, to make them learne only to trust in him, and so in the end to appeare worthy heires of so blessed an inheritance.

DEUTERONOMIE.

Question.

What is contained in this book of Deuteronomie?

A. Another repetition of the Law.

Q. Why?

A. Because they were dead to whom the Law was first given.

Q. Who repeats it to them?

A. Moses.

Q. What doth he draw out from it?

A. Continuall exhortations to obedience.

Q. Obedience to whom?

A. To God first, then to the Priests and Judges.

Q. What lesson have we from hence?

A. That the first care of a religious Magistrate, is the obedience of the people to God, next to himselfe.

Q. How many things were they to observe in reading the Law?

A. Two things.

Q. Which be they?

A. First, neither to adde to it, nor take from it, chap. 4. 2. Secondly, not only to learne it themselves, but to teach it also to their posterity, ch. 1. 9.

Q. In what manner did God admonish this new generation to be careful of his Law?

A. By the remembrance of two things.

Q. Which be they?

A. The ingratitude of their Fathers, who had provoked his wrath, and were dead: and the wonderfull miracles and victories which hee had brought to passe amongst them; to assure them of his love and protection.

Q. Amongst the rest, which is one of the special favours God bestowed upon them, mentioned in this booke?

A. That in forty yeares space the garments of their fore-fathers never waxed old, chap. 8. 4.

Q. How doth hee encourage them not to be afraid to enter into the land of Canaan?

A. Three manner of waies.

Q. Which be they?

A. First, in that hee was God, and would not true of his promise: for he had sworn they should possesse it. Secondly, by telling them it was a good pleasant, rich, and fruitfull Country, ch. 7. 4. Thirdly, by assuring them of all assistance, yea, very Hornets & Flies of the aire should fight for them, chap. 7. 20.

Q. Of how many things doth God counsel them to beware, when they are once settled in Canaan?

A. Of three things.

Q. Which be they?

A. Unthankfulness, presumption, and lacke of charity.

Q. How did hee shew they might be unthankful?

A. By enjoying the fruits of the land, and

raising his name for them, chap. 8. 10.

Qu. How presumptuous?

An. By attributing the glory thereof to their own strength, & not to the free mercy of God, cha. 8. 13.

Qu. How uncharitable?

An. In having abundance, and shutting up their hands against the poverty of their brethren, chap. 15. 7. 8. A sin too common in these daies.

Qu. What other vices doth he forbid?

An. Forsaking of Gods service for the love of any friend, be he never so deare, cha. 13. 6. The impoverishing of Gods Ministers, ch. 12. 19. Confusion of sexe, as a man to weare womans apparell, or a woman mans, chap. 22. 5. Detaining any thing of others which we finde, chap. 23. 12. 13. All manner of cruelty, even toward brute beasts, chap. 23. 6. All doubleness of heart, hanging between two religions, figured unto us by the garment of Lincif-Wolfie, chap. 2. 11. 12. All violating of virginity, chap. 22. 5. All bearing of false witness, ch. 19. 16. All employing of evil gotten goods in the service of God, as such as thinke they may bee charitable with monie gotten by theft, usury, or whoredome, ch. 23. 18. The taking of any thing to gage, whereby our neighbour gets his living, ch. 24. 8. All partiality, as not to punish one for the sinne of another, ch. 24. 6. All security and flattering of a mans selfe in his owne sin, ch. 25. ver. 19. 20. 21.

Qu. If they did, or if we do offend in any of these, how will God execute his iudgements upon us?

An. Without respect of persons, cha. 10. 11.

Qu. What may be pretended for an excuse, if wee be found guilty of any of these sins?

An. Nothing.

Qu. Nor ignorance?

An. No.

Qu. Why?

An. Because we are (as the Israelites were) daily admonished of them by the Ministers of Gods Word, ch. 3. 11.

Qu. Did Moses neuer enter into the land of Canaan?

An. No, only he had a sight of it, and then dyed.

Qu. What was the reason?

An. His sin of distrust in Gods power, committed at the waters of Meribah.

Qu. What may wee learne generally by his whole life?

An. Sixe vertues for that one vice before remembred.

Qu. Which be they?

An. First, boldnesse in his calling, that feared not to speak to Pharaoh. Secondly, meeknesse against wrong, that was not moved at any despitfull words given by the Israelites. Thirdly, patience against travell, that did not only guide the Israelites in their journeyes, but at all times decided their causes. Fourthly, zeale in Gods glory, for the advancement of vertue and repressing of vice. Fifthly, love to his brethren, to spend his life for them, rather than they should miscarry. Sixthly, faith in his God, not envying that he might not enter into the land of Promise; considering by death he was increased with a greater patrimony, the Kingdome of Heavens.

An. In setting over them a wife, religious, and a valiant Governour.

Qu. Who was this?

An. Joshua.

Qu. What was his charge?

An. Two-fold, to keep the Law of God, and to bring Israel out of the wilderness into Canaan.

Qu. What speciall vertues had he?

An. Three.

Qu. Which be they?

An. Faith, wisdom, and courage, such as all good Governours ought to have.

Qu. How did he shew his faith?

An. By believing Gods promises.

Qu. How his wisdom?

An. In governing discretely.

Qu. How his courage?

An. In leading on the people without dread of their enemies.

Qu. How did God here enuoiage the people?

An. Three manner of waies.

Qu. Which be they?

An. First, in renewing his former promise, and telling them they should divide the land for an inheritance, chap. 1. 6. Secondly, in giving them a captaine endued with the spirit of Moses, & able to be their conductor, chap. 1. 5. and thirdly, by assuring them he would cast a faimace of heart upon their enemies, chap. 2. 11.

Qu. How were the people confirmed, that Joshua had the spirit of Moses?

An. By two miracles that he did.

Qu. Which is the first?

An. His dividing the waters of Jordan, & their whole hosts passing over dry-shod, cha. 3. 16. 17.

Qu. Which is the second?

An. He caused the Sun and Moone to stand still in the firmament, cha. 10. 12.

Qu. How?

An. By prayer.

Qu. What do we learne by that?

An. Two things.

Qu. Which be they?

An. The effect of prayer, and the obedience of all creatures for the glorifying of God.

Qu. How was God glorified by that miracle?

An. Joshua by that meanes had a longer time of day-light, for the vanquishing of Gods enemies.

Qu. Were none of the Tribes placed on this side Jordan?

An. Yes.

Qu. How many?

An. Two and a halfe.

Qu. Which be they?

An. Reuben, Gad, and the halfe Tribe of Manasse.

Qu. Did they sit downe in peace, and suffer their brethren to go to warre?

An. No, they shewed brotherly love.

Qu. How was that?

An. They left their Wives, Children & Cattel in the possessions which were allotted them, and themselves armed, went forrth, and would take no rest, till their brethren of the other Tribes were likewise planted as well as they, cha. 7. 16.

Qu. When they had passed Jordan, how did Joshua shew himselfe thankfull to God for so great a miracle?

An. By setting up a memoriall of his power.

Qu. What was that?

An. Twelve stones, for the twelve Tribes of Israel.

Qu. For

JOSHUA.

Question.

How did God further manifest his tenderneesse over the Israelites?

Qy. For what purpose did he so?

An. For two causes.

Qy. Which be they?

An. First, that such a remembrance of Gods mighty power might serve for a further condemnation to his enemies: and secondly, that his servants might the more reverence him, cha. 4. 24.

Qy. Which was the first City they went to conquer?

An. Jericho.

Qy. Did they rashly goe and besiege it, as proudly presuming, that howsoever, or whosoever they did, God would be with them?

An. No, like discreet Souldiers, they used three things.

Qy. Which are they?

An. Deliberation, Consultation, and Sanctification.

Qy. How deliberation?

An. They took time.

Qy. How consultation?

An. Two manner of waies; they sat in counsell among themselves, and submitted their counsell to the direction of God.

Qy. How Sanctification?

An. Two manner of waies, by prayer and fasting.

Qy. When they had taken counsell what did they?

An. Sent Spies to know the state of their enemies.

Qy. What danger were they in?

An. Of death.

Qy. By whom?

An. By the King.

Qy. Who saved their lives?

An. A woman Harlot, or an Hostesse.

Qy. How?

An. By hiding them in the toppe of her house, when the King made search for them, cha. 2. 6.

Qy. What moved her so to doe so?

An. The fame which shee heard of the workes of God.

Qy. How did the Israelites requite this kindness?

An. They saved her, her Father, Mother, Children, and all they had.

Qy. Did they shew this mercy of their owne accord?

An. No, but by the instint of Gods Spirit.

Qy. What do we learne thereby?

An. That God will not the death of sinners, if they repent.

Qy. How was the City wonne?

An. The Walls fell down by the power of God, and then Joshua entred, cha. 6. 20.

Qy. How were the Israelites commanded so esteeme of the City, and all that was in it?

An. As a thing execrable and accursed, cha. 6. 17.

Qy. What was reserved?

An. Yes, silver, gold, vessels of brasie, and iron.

Qy. What was to be done with them?

An. They were to bee consecrated to the Lords use, cha. 6. 19.

Qy. How were they to be consecrated?

An. By being molten, and the property of them was ed.

Qy. What sin was here committed?

An. Theft.

Qy. Who committed it?

An. Achan.

Qy. How?

An. He kept a Babylonish Garment, two hundred shekels of silver, and a wedge of gold of fifty

shekels weight, which he had in his Tent, to serve his owne private use, cha. 7. 2.

Qy. What was their fortune after the committing of this sin?

An. Their good success was turned into bad, such as is alwaies the fruite of wickednesse.

Qy. How did that appeare?

An. When three thousand Israelites were sent against Ai, the Inhabitants thereof put them to flight, and slew thirty six of them, cha. 7. 15.

Qy. How were they cleared of this sin?

An. By destroyng Achan, his family, and all hee had, cha. 7. 14.

Qy. How did the Gibeonites purchase a league of friendship with Joshua?

An. By dissimulation.

Qy. In what manner?

An. Coming unto him in ragged clothes and old shooes, as though they had worn out their apparel by journeying from some far Countrey.

Qy. How did Joshua reward their dissimulation?

An. He suffered them to live because of his promise, but hee condemned them for ever to be drudges to the Congregation, to hew wood, and draw water, cha. 9. 21.

Qy. How many Kingdomes did Joshua see due?

An. Thirty and one.

Qy. What mercy did hee shew in all his victories?

An. None at all; hee destroyed every soule, chapter 10. 40.

Qy. What moved him therunto?

An. The commandement of God.

Qy. What is signified by that?

An. That wickednesse must be quite rooted out, where God meanes to be served.

Qy. Were the Israelites now in quiet possession of Canaan?

An. They were, cha. 11. 14.

Qy. What doth that shew?

An. The full performance of Gods promise.

Qy. What vertues do we learn from the Israelites after their victories?

An. Two.

Qy. Which be they?

An. Thanksgiving and brotherly unity.

Qy. How were they thankful?

An. In protesting to serve and obey God for his benefits bestowed upon them, cha. 10. 24.

Qy. How did they shew brotherly unity?

An. In equall division of their portions, without strife or contention.

Qy. How did Joshua dye?

An. Like a vertuous man.

Qy. How was that?

An. Rehearsing the mercies of God, and exhorting the people to feare him, cha. 24.

JUDGES.

Question.

What Governours had the people after Joshua?

An. Judges.

Qy. Why were they called Judges?

An. Because they did execute Gods judgement upon their enemies.

Qy. Had they many enemies after the death of Joshua?

An. Yes.

Qy. What was the cause?

An. That

An. Their fides.

Q. What was their general sin?

An. Disobedience.

Q. How did that spread?

An. Into three branches.

Q. Which be they?

An. Vaine pity, Idolatry, and ingratitude.

Q. How were they easily persuaded?

An. In making league with the Canaanites, whom they ought to have cast out, cha. 1.

Q. How were they Idolaters?

An. In worshipping Idols, cha. 2. 11.

Q. How were they false?

An. In being made owners of Cities which they built not, and Vineyards which they planted not, they forgot to glorifie their giver.

Q. What was their general punishment for their sin?

An. As the Lord had said before, those people whom they saved, became goades to their sides, and thornes in their eyes.

Q. What is the meaning of that?

An. They continually vexed them with war.

Q. Wherefore did the Lord suffer them?

An. To fit and prove them as hee alwaies will be such as he loveth.

Q. Did the Lord then still love them, considering how they had provoked him by their former wickedness?

An. He did.

Q. What doth that shew?

An. The unspeakable mercy of God towards his Church.

Q. What was the general vertue that purchased his mercy towards them?

An. Repentance: they cried, and he heard their praying, cha. 3. 18.

Q. Wherein was his mercy expressed?

An. Sending them deliverers.

Q. How many were they?

An. Sixteene.

Q. Rehearse their names.

An. Othniel, Ehud, Shamgar, Deborah, Barak, Gideon, Abimelech, Tola, Jaer, Iphthah, Ithan, Eglon, Abdon, Sampson, Eli, Samuel.

Q. What were the particular sins of the Israelites?

An. In Abimelech three.

Q. Which be they?

An. Ambition, tyranny, and despair.

Q. How was he ambitious?

An. Hee usurped the Kingdome after his father Gideons death, cha. 9. 1.

Q. How did Jotham his youngest brother reprove him for his ambition?

An. By the example of Trees, wherein he shewes, that those of least desert, are alwaies most aspiring, cha. 9. 8.

Q. How was Abimelech tyrannous?

An. In murdering seventy of his owne brothers, for the securing of his owne estate, cha. 9. 5.

Q. What was the punishment God laid upon him for this unnatural sin?

An. That as he had lived in cruelty, so he dyed in contempt.

Q. How was that?

An. A woman with a peece of a millstone almost smothered out his braines.

Q. Where?

An. At the tower in Tobi. 2. cha. 9. 53.

Q. What sin reigned particularly in the people?

An. In Sampson, lust; in Iphisph, temerity or

rashnesse; in a Levite, love of vanity; in the men of Benjamin, the rape of a woman; in the Ephraimites, envie.

Q. Toward whom was Sampson lustfull?

An. Toward Dalilah, a wicked woman, cha. 16. 4.

Q. How was he punished?

An. Hee lost Gods excellent gifts, and became a slave to his enemies, chap. 16. 19.

Q. How was Iphisph guilty?

An. In making a rash vow, and performing it.

Q. How was he punished?

An. Through his own folly he became childlesse.

Q. What is well done of Iphisph, to make good his vow?

An. It was sin to vow it, murder in the highest nature to performe it.

Q. How was the Levite guilty?

An. In forsaking the service of God, to supply the wants of his body.

Q. How was that?

An. Hee was content to serve in the Temple of Idols for meate, drink, and apparel, ch. 17. 10. 11.

Q. What was his punishment?

An. Hee was taken prisoner by the men of Dan, chap. 18. 17.

Q. How was the Tribe of Benjamin guilty?

An. For the ravishing of a Levites wife.

Q. What was their punishment?

An. All the other Tribes rose up against them, razed their City, and slue all their men, but six hundred that fled into the wilderness, cha. 20. 46. 47.

Q. How were the Ephraimites covetous?

An. They repined at the great victory which Iphisph had obtained against the Ammonites.

Q. How were they punished?

An. Iphisph slue of them two and forty thousand, cha. 31. 6.

Q. What particulary vices were there in the people of other Nations?

An. In Adonibezek a Canaanite, inhumane cruelty, cha. 1. 7. In the men of Succoth and Penuch, churlish behaviour towards souldiers, chap. 8. 6. 8. Derision in the Philistines against Sampson.

Q. How was Adonibezek cruel?

An. He did cut off the thumbes of the hands and feet of 70. Kings, and made them gather crummes underneath his Table.

Q. What was his punishment?

An. That measure which hee had offered others, was laid upon himselfe: The Israelites, when they tooke him, used him in the like manner, chap. 1. 7.

Q. How were the men of Succoth and Penuch churlish to souldiers?

An. In denying them victuals in their extremitie.

Q. What souldiers were they thus unfriendly unto?

An. To Gideon and his souldiers.

Quest. How did Gideon revenge himselfe upon them?

An. Hee tore their Elders in peece with thornes, overthrew the Tower of Penuch, and slue the men of the City, chap. 8. 16. 17.

Q. How did the Philistines deride Sampson?

An. They used him as a foole at their teats, to make them laugh.

Q. What did the Philistines moreover include?

An. Blasphemy against God.

Q. How dyed Sampson?

An. Hee was slaine amidst his enemies by the fall of the house.

Q. What doe we learne in this booke, as touching the perion of God?

A. Two things.

Q. Which be they?

An. Mercy and omnipotency.

Q. Wherein sheweth he his mercy?

A. In pardoning their offences, though they did alway offend him.

Q. Wherein his omnipotency?

An. In bringing great matters to passe by weak meanes.

Q. What were they?

A. Elud being lame of his right hand, slue king Egion with a dagger of a cubit long. Shamgar slue sixe hundred Philistines with an Oxe goad. Jacl, a woman, killed Sisera, the chiefe Captaine of King Jabin's host, with a hammer and a naile. Gideon, a poore Thresher, overcame an host of men with broken Pot-sheards and Rams hornes. Sampson slue a thousand men with the Jaw-bone of an Asse.

Q. What were the acts of Eli and Samuel?

A. They are set downe in the Books of Samuel.

The end of Judges.

RUTH.

Q. tion.

Q. Of whence was Ruth?

An. Of the Land of Moab, thence was basely borne.

Q. What vertue doe we learne by her example?

An. Constant love of a daughter-in-law to her husbands mother.

Q. Who was her husband?

An. Chilion, the sonne of Elimelech, a man of Juda.

Q. Wherein consisted the love of Ruth to her mother-in-law?

A. In two things.

Q. Which be they?

A. In not forsaking her company, and in relieving her with her painfull labour, chap. 2. 18. and chap. 3. 17.

Q. How was her mother-in-law called?

A. Naomi, the wife of Elimelech.

Q. How came it to passe that Chilion, the son of Elimelech, being an Hebrew, married with Ruth, a Moabite?

An. Elimelech, his wife and sonnes, by reason of a famine that was in Juda, went to dwell among the Moabites, & so grew the acquaintant, chap. 1. 1.

Q. How many husbands had Ruth?

A. Two.

Q. Which was the last?

A. Boaz an Israelite.

Q. What doctrine learne we by the marriage of these two, considering the one was an Israelite, and the other a stranger to the children of God?

A. That by the coming of Christ, who vouchsafed in the flesh to proceed from her line, the Gentiles should be likewise called to salvation as well as the Jewes.

ISAMUEL.

Q. tion.

Q. How many of the Judges remain unspeaken of?

An. Two.

ISAMUEL.

Q. Which be they?

An. Eli and Samuel.

Q. How many sons had Eli?

An. Two.

Q. Which be they?

An. Hophni and Phineas.

Q. What sin doe we learne to beware of by the example of Eli?

A. Too much lenity toward our children.

Q. Wherein did Eli shew too much lenity towards his sons?

An. In not giving them correction for their faults.

Q. What were his sons faults?

An. Propheation and adultery.

Q. How did they prophane?

An. In serving their owne appetites of the sacrifices before God was served, chap. 2.

Q. How were they adulterous?

An. In using the company of such women as after their travell came to the Temple to be purified, chap. 3. 12.

Q. Did not their father Eli reuke them for their faults?

An. Yes, as many negligent persons doe now a dayes, told them it was not well done, and badged them do no more so, and so let them passe.

Q. How did God punish the father?

An. Two manner of waies.

Q. Which be they?

An. First, he took his office of Priesthood from him.

Q. How?

An. By suffering the Arke to be taken away by the Philistines, and then upon the newes thereof Eli brake his necke, chap. 4. 18.

Q. How were his sons punished?

An. With sudden death both in one day.

Q. What did the Philistines with the Arke?

An. They brought it to Ashdod a chiefe City of theirs, and placed it in the Temple, close by the Idoll Dagon.

Q. What agreement was between the Idoll & Eli?

An. As between God and the Divell, light and darknesse; so that in the end the Idoll fell downe, and was broken in pieces, chap. 5.

Q. What doe we learne by this?

An. That when true holinesse comes in place, superstition cannot stand.

Q. What sin was it in the Philistines to say they had the Arke of God?

An. Sacriledge.

Q. How were they plagued for it?

An. With mortality and death of the people, and with a grievous sicknesse, called the Emerod, chap. 5. 12.

Q. What did they wish it shew?

An. They sent it backe to Israel with gifts of gold and silver.

Q. What were the gifts?

A. Five golden Mice, and five golden Emerods.

Q. Who received it?

An. The men of Bethshemesh.

Q. What was their sin in the receipt thereof?

An. Curiosity.

Q. How?

An. They would peeds open and looke into the Arke, which was lawfull for none to do but Aaron and his sons, to see if the Philistines had stolne away any of the reliques.

Q. How did God punish them for this presumption?

He more of those men fifty thousand three-
 are and ten, chap. 8:19.
Q. What do we learne by this?
 An. Not to pry into the secrets of God further
 we have commission.
Q. How did Israel recover the favour of God?
 An. By repentance.
Q. By whose counsell?
 An. By Samuels.
Q. Wherein did they shew repentance?
 An. In acknowledging their sin, in fasting and
 mourning, chap. 7:6.
Q. What was their speed afterward?
 An. Prosperous.
Q. How?
 An. They due the Philistines, recovered their lost
 and established peace, chap. 7.
Q. Whose son was Samuel?
 An. The only son of Elkanah and Hannah.
Q. How did Hannah obtain her son?
 An. As wee must our desires, by prayer and
 fasting.
Q. What did she when she had him?
 An. Shee payd her vowes, and sung a song of
 thankfulness.
Q. What learne we by her?
 An. To remember to offer up our praises, when
 we have received our petitions.
Q. What vertues do we note in Samuel?
 An. A diligence in his calling toward men, and
 purity of faith towards God.
Q. How did he shew his diligence towards men?
 An. In governing justly.
Q. How his sincerity of faith towards God?
 An. In truly performing the duty of a Priest and
 Prophet.
*Q. What reason then had the people to dislike the
 government of Judges, and crave a King?*
 An. First, because when Samuel waxed old, hee
 signed his authority to his sons, and they were
 extortioners, and tooke bribes: and secondly, by
 reason of the mutability of mans nature, that for
 the most part affects mutability and change.
Q. Was God pleased with their desire?
 An. No.
Q. Why?
 An. Because they thirsted for another kinde of
 government, than hee had appointed them, and so
 loved to preferre their owne opinion before his
 sodome.
Q. How did Samuel shew they had offended?
 An. By causing it to thunder and raine in wheat
 tyme.
Q. How?
 An. By his prayer and invocation, chap. 12.
Q. What did the people then?
 An. Repented.
Q. Was God mercifull?
 An. Yes, and promised to bee a gracious God,
 to them and their King, upon condition they
 would serve him: so ready is God alwaies to par-
 don sinners, if they will turne unto him, chapter
 13:11.
Q. What is to be noted in the life of Saul?
 An. Two things.
Q. Which be they?
 An. His vertues and his vices.
Q. What were his vertues?
 An. Hee fought the battels of the Lord, and o-
 verthrew his enemies.
Q. Why was the Kingdome taken from him?

An. Because of his vices.
Q. How many were his particular vices?
 An. Eleven.
Q. What was his first?
 An. His usurping upon the Priests office, chap.
 ter 13:6-14.
Q. What was his second?
 An. Hee did not Agag the King of the Amale-
 kites, as God had commanded him, cha. 15:3.
Q. When Samuel reproved him for his fault,
 what was the third sin hee ran into?
 An. Obstinacy.
Q. How?
 An. He stood to it, to the Prophets face, that he
 had not offended, chap. 15:10.
Q. Which was his fourth offence?
 An. Envy.
Q. How?
 An. Hee grudged at the vertue and good suc-
 cesse of David, cha. 18:4.
Q. Which was his fifth offence?
 An. Ingratitude.
Q. How?
 An. Hee would have slaine David the very time
 that hee delivered him by his musick, from the
 torment of the wicked spirit, chap. 18:11.
Q. Which was his sixth offence?
 An. Inconstancy in his word.
Q. How?
 An. He promised David his daughter Merab in
 marriage, and after gave her away to another,
 chap. 18:19.
Q. What was his seventh offence?
 An. Treachery of minde.
Q. How?
 An. He would have betrayed David to the Phi-
 listines, chap. 18:21.
Q. Which was his eighth offence?
 An. Murder.
Q. How?
 An. Hee would have killed David in his bed,
 chap. 19:11.
Q. Who preserved him?
 An. Michol his wife, and the daughter of Saul,
 chap. 19:12.
Q. After what manner did she preserve him?
 An. In letting him downe through a window,
 when the house was searched.
Q. What do we learne by this?
 An. The duty of a faithfull wife toward a ver-
 tuous husband, rather than to a wicked father.
Q. What was his ninth offence?
 An. Hee would have killed his owne son Jona-
 than for excusing David, chap. 30:23.
Q. What was his tenth offence?
 An. Hee due the Lords Priests, cha. 22.
Q. What was his eleventh offence?
 An. Hee consorted with Witches, cha. 28.
Q. How did God punish him for these offences?
 An. Five manner of waies.
Q. Which be they?
 An. First, he tooke his kingdome from him, and
 gave it to David. Secondly, he deprived him of his
 holy spirit, and possessed him of a fiend. Thirdly, he
 gave his enemies victory over him. Fourthly, his
 owne son was slaine. Fifthly, hee despaired, and slug
 himselfe, cha. 31.
*Q. What was the reason hee persecuted David all
 his life?*
 An. His jealousie over him, for that he knew he
 should succeed him in his Kingdome.
Q. What did hee shew in this?

An. Contempt against the ordinance of God.
Q. Was David iustified before the death of Saul?

An. Long before.

Q. In his election what do you observe?

A. That God in choosing his Ministers, hath not so much respect to the outward gifts of the body, as to the inward graces of the mind.

Q. How did that appear?

A. In choosing David the youngest and weakest of his brethren, and refusing the rest of more likely aspect and countenance, chap. 16.

Q. After David was chosen King, what were his Acts?

A. He slew a Lion, a Bear, and vanquished great Goliath.

Q. What may we understand by his prospering in strength and power?

A. That to a virtuous mind, God will also give vigour of body.

Q. What did hee figure by his victory over Goliath?

An. The victory of Christ over the Devil.

Q. What virtues do we learn from David in the first booke of Samuel?

An. Three.

Q. Which be they?

An. Patience, clemency, and loyalty.

Q. How did hee show his patience?

An. In quiet bearing of persecution.

Q. How manifold was his persecution?

An. Twofold: first, by Saul, and then by the Amalekites.

Q. How many waies did Saul persecute him?

An. Three manner of waies.

Q. What were they?

An. First, by bringing him in danger of death. Secondly, by famine. Thirdly, by driving him into exile.

Q. How many times was he in danger of death?

An. Sixe times.

Q. Which be they?

An. First, in the presence of Saul; when Saul threw his speare at him. Secondly, in being sent by Saul to fetch an hundred fore-skins of the Philistines. Thirdly, in his chamber, when his wife Michol delivered him. Fourthly, in Gath, when hee escaped from Achish, by counterfeiting madness. Fifthly, when he was in the same Cave with Saul. Sixthly, when the men of Ziklag would have stoned him.

Q. What doeth this teach us?

An. That which is taught David, that many are the troubles of the righteous, but God delivereth them out of all.

Q. How many times was hee in danger of famine?

An. Twice: first, when hee did eate the Shew-bread, chap. 21. 6. Secondly, when he sent to Nabal for provision, chap. 25. 8.

Q. Where lived he in exile?

An. First, in the wilderness, and then amongst the Philistines.

Q. Wherein did hee shew his clemency?

A. In pardoning Nabals churlish answer, when he had vowed his ruine, chap. 25. 23.

Q. At whose entreaty did hee save him?

A. At Abigail's, Nabals wife.

Q. What do we learn by that?

An. That many times the follies of men are excused by the wisdom of their wives.

Q. How was he persecuted by the Amalekites?

An. They tooke his wives, Ahinoam and Asenath, gail prisoners.

Q. Where found them?

An. David.

Q. Wherein shewed he his loyalty?

A. Not only in refraining to lay violent hands upon Saul his anointed Sovereign, though twice he were in his power, and might have slaine him, but also in praying for his welfare.

Q. How oft was Saul in his power?

An. Twice.

Q. Where?

An. Once in the caves of the Rocks of Engedi, and another time in the wilderness of Ziph, near the mountaine Hachilah, chap. 14. 4. & chap. 16. 7.

Q. What do we learn by this?

An. That no subject ought to lay violent hands upon his Prince, be he never so wicked.

I. SAMUEL.

Question.

*D*id David seeke the Kingdome by unlawfull means?

An. He did not, although hee was anointed in it, he waited Gods determination ten yeares.

Q. How did hee entertaine the news of Sauls destruction?

An. Hee rent his clothes, wept, and fasted all night.

Q. What learne we by that?

An. The tender compassion of David, and consequently, that ought to bee in all Christians, for the hard misfortune even of our enemies, chapter 1. 12.

Q. How did hee reward the counterfeits?

An. In stead of a rich reward, which hee hoped for, he frowned upon him, asked him how hee shed the blood of the Lords anointed, and commanded one of his followers to kill him, chap. 18. 14.

Q. How was the state of the kingdome when David entered upon it?

An. Like a tempestuous sea.

Q. What was the reason?

An. Civill dissensions.

Q. Who raised it?

An. Ishbosheth the sonne of Saul, whom Abner made King of Israel.

Q. Did they make warre upon David?

An. They did.

Q. How was that warre ended?

An. God gave David victory.

Q. By what means?

An. First, by force of armes, chap. 1. 17. Secondly, by reason of a private quarrell between Ishbosheth and Abner his chiefe Captaine, chap. 3. 8.

Q. Whither went Abner?

An. He fled to David.

Q. What was his welcome thither?

An. Joab Davids chiefe Captaine slew him treacherously, because Abner before had slaine Asahel Joabs brother, chap. 3. 2.

Q. Was David privie to this act?

An. No: but greatly lamented it, and prayed to God to reward Joab according to his desert, chap. 3. 29.

Q. What became of Ishbosheth?

An. After Abner left him, two of his owne servants (Baannah and Rechab) traitorously slew him.

I brought his head to David, chap. 4. 8.

Q. How did David reward them?

A. As villains should be, caused them to be executed, had their hands and feet cut off, and after aged them up for an example over the pool of Sheol, chap. 4. 12.

Q. What do we learn by these circumstances?

A. The good hope of Davids vertuous govern-

Q. What was the next argument of his vertuous arguments?

A. He did that which every good Prince ought to do.

Q. What was that?

A. Studied to advance Religion.

Q. How?

A. In bringing the Arke of God into the City, dancing before it, to shew his zeale and piety, and purposing to build a Temple for the Lord, where his Name might be called upon, chap. 6. 16.

Q. How did God accept of his zeale and good will?

A. So well, as hee gave him dominion over many Nations, and promised to establish the Kingdom to his posterity for ever, chapter 8. and chap. 9. 12.

Q. What did Michol, when shee saw David her husband dance before the Arke?

A. As the wicked of our time, shee laughed his zeale to scorn, chap. 6. 16.

Q. After this, how many times did David fall to God?

A. Thrice.

Q. In what manner?

A. First, through lust. Secondly, through murder and last of all, through presumption.

Q. How did he offend through lust?

A. He knew the wife of Uriah, chap. 11. 4.

Q. How through murder?

A. He caused her husband to be slaine, chap. 11. 15.

Q. How through presumption?

A. He numbered his people, as depending upon victory by the multitude of men, and not by the power of God, chap. 24. 1.

Q. How did God plague him for his first two sins?

A. Hee kindled diffention against him, both within the house and without.

Q. How within his house?

A. Two manner of waies.

Q. Which be they?

A. First, by the means of a deadly hate that grew up between his sons.

Q. Which sons?

A. Absolom and Ammon.

Q. How?

A. Ammon deflowered Tamar, Absoloms sister, in which Absolom slue Ammon, chap. 13. 19.

Q. What was the second cause of diffention?

A. Absolom conspired against his fathers Crowne and Dignity, chap. 15. 1.

Q. How did he practise to aspire?

A. By railing the hearts of the people from his father, by curtelie and flattering speeches.

Q. Who was his chiefe counsellor?

A. Achitophel.

Q. What became of Achitophel?

A. Hee hanged himselfe, chap. 17. 32.

Q. What became of Absolom?

A. He likewise had an untimely death.

Q. In what manner?

A. As hee fled before his fathers Army, riding

under an Oake, he was hanged by the haire of the head, and afterward thrust through the body with a dart by Joab, chap. 9. 14.

Q. What may wee learne by these mens overthrow?

A. That Treason will alwayes have a shamefull end.

Q. How was diffention stirred up against David without his house?

A. Two manner of waies.

Q. Which be they?

A. First, by the reproach of a base subject of his, vomited out against him: and then by the malice of the Philistines, chap. 3.

Q. What was the subject called that reviled him?

A. Shemei out of the house of Saul.

Q. How did he revile him?

A. Hee called him murderer, and cast stones and dust in his face, chap. 16. 7. 13.

Q. Did David indure it?

A. Yes, as hee did all his former troubles, with patience: commanding his men of warre not to touch Shemei: for, said he, my son, which came out of mine owne bowels, fought my life: then how much more may this son of Shemei? suffer him to curse, for the Lord hath bidden him, chap. 16. 11.

Q. What vertue is shewed in David besides his patience?

A. Gratitude and continency.

Q. Wherein did he shew himselfe grateful?

A. In giving all the lands of Saul to Mephibosheth his friend, Jonathans son, chap. 19. 30.

Q. Wherein was he continent?

A. In refusing, being very faint through thirst to drinke of the water which men had hazzarded their lives to fetch him, chap. 23. 17.

Q. How was David plagued for his presumption?

A. God offered him the choice of three plagues.

Q. Which be they?

A. Either to have seven yeares famine, or to have three moneths before his enemies, or to have three dayes Pestilence in the land, chap. 24. 13.

Q. Which did David chuse?

A. Three daies Pestilence.

Q. What was his reason?

A. Because he had rather fall into the hands of God than men: for God will be mercifull, when men are pitifull.

Q. How many of his people died of the pestilence?

A. Threescore and ten thousand, chap. 24. 15.

Q. In all the troubles of David, did God send him no friends to comfort him?

A. Yes, God is a God of mercy, and as hee doth promise, even so will he performe: at all times of his distresse hee raised him some friend or other.

Q. Which were they?

A. Before Saul died, Jonathan, Mithol, Abimelech the Priest, sower hundred men that came to his aide in the wilderness. Abigail, rich Nababs wife, that brought him provision, and Achis King of Gath, that gave him a City, called Ziklag.

Q. After Sauls death, in the time of his persecution who were his friends?

A. Beside many other of his Subjects, that stucke unto him, Hushai shewed himselfe a speciall friend, in overthrowing the counsell of Achitophel, whereby the rebellion of his sonne Absolom was cut off, chap. 16. and old Barzillai that succoured him, when he fled from his son, chap. 17. 31.

Q. Notwithstanding the manifold troubles David had, did he at last stand?

An. Yes, and dyed in peace.

Q. What doth his troublesome life and quiet end figure unto us?

An. The race of the chiefe King of Heaven, CHRIST JESUS, who according to the flesh, was persecuted on every side as David was, with outward and inward enemies, as well in his owne person, as in his members, but at last overcame all, and gave his Church perpetuall victory. His Name be praised.

The end of Samuel.

KINGS & CHRONICLES.

Question.

W. Who succeeded David?

An. His son Solomon.

Q. What was the first thing he asked of God?

An. Wisdome: and God gave it him, cha. 3. 12.

Q. What did he shew therein?

An. That Wisdome beautifieth a Prince or Ruler more than either wealth or honour.

Q. What was the first sin he punished?

An. Rebellion in Adonijah, cha. 3. 35.

Q. What was the second?

An. Murder.

Q. In whom?

An. In Joab, for the death of Abner and Amasa, although he fled to the Altar for refuge.

Q. What doth that signifie?

An. That no place ought to shelter an homicide, chap. 2. 34.

Q. What was Solomons estate?

An. Peace, full, and full of Pompe.

Q. How came that to passe?

An. By the gift of God.

Q. Wherefore?

An. Because hee asked Wisdome first and above all things (when God put him to his choise) therefore he had not only Wisdome given him, but all things else.

Q. How did he shew himselfe thankfull?

An. In employing his wealth and wisdome to the glory of God.

Q. How was that?

An. He judged justly, and built a most sumptuous Temple to the Name of the Lord.

Q. Wherein consisted the magnificence of Solomons?

An. In these things: He ruled over all the Kingdomes from the River of Euphrates, unto the land of the Philistines, and the borders of Egypt, chap. 1. 31. His victuals for one day was thirty measures of fine flower, and threescore measures of meale, chap. 4. 12. Ten fat Oxen, and twenty Oxen of the Pasture; an hundred sheep, besides Warts, Bucks, Bugles, and fat fowle, chap. 4. 2. 3. Hee had forty thousand stalls of Horses for his Chariots, and twelue thousand Horsesmen, chap. 4. 26. Gold and Silver was as plentifull as stones, chap. 10. 12. Hee had seven hundred wives, and three hundred Concubines, chap. 11. 3. Beside all this, hee had wisdome more than any creature living.

Q. Yes in the end, notwithstanding hee had his hearte set fire in these &c. in all things else, what was his opinion of this worlds felicity?

An. That all was vanity and vexation of spirit.

Q. Did this Prince, thus blessed of God both outwardly and inwardly, fall afterward from God?

An. He did.

Q. In what manner?

An. By Adultery and Idolatry, cha. 11. 4.

Q. What do we learne by that?

An. That how absolute sweeter wee are for honour, wisdome, or riches, yet wee may fall as Solomon did.

Q. How was Solomon punished for his sins?

An. God raised up enemies against him, and after his death divided his Kingdomes, leaving the least part to his son.

Q. Why did not God quite extinguish his race considering his sin?

An. Because of the promise which hee made to his servant David, cha. 1. 34.

Q. Who succeeded Solomon?

An. His son Rehoboam.

Q. How many Tribes had hee under his Dominion?

An. Two: Juda and Benjamin.

Q. Who ruled over Israel?

An. Jeroboam a servant to King Solomon.

Q. How many Tribes were under him?

An. Ten, chap. 11. 31.

Q. What vices do we learne to shun by the life of the Kings of Israel and Juda?

An. Not to corrupt Religion, to serve our own turnes.

Q. By whose example?

An. By the example of Jeroboam king of Israel, chap. 12. 28.

Q. What else?

An. Not to lay violent hands upon Gods Ministers.

Q. By the example of whom?

An. Of Jeroboam, chap. 13. 4.

Q. How did God punish him?

An. As hee thrust out his hand to have the Prophet apprehended, his hand withered, and he could not plucke it backe againe, chap. 13. 4.

Q. What else?

An. Not to conspire against the King.

Q. By the example of whom?

An. Of Zimri, that sine Elah King of Israel being drunke in Tirzah, and afterward sate upon his throne, cha. 16. 9. 10.

Q. What was the end of Zimri?

An. He reigned but seven daies, & being besieged in Tirzah, and finding no way to escape, hee burnt the Kings Palace and himselfe in it, cha. 16. 18.

Q. What else?

An. Not wrongfully to desire our neighbours goods.

Q. By the example of whom?

An. Of Ahab King of Israel.

Q. What else?

An. Not to shed our neighbours blood, to be made owners of his goods.

Q. By the example of whom?

An. Of Ahab and Jezebel, who by the practise of false witnesses, put Naboth to death, and took his Vineyard, cha. 21. 33.

Q. How were they punished?

An. Ahab was slaine at Ramoth-Gilead, and Jezebel was throwne out of her chamber window and dashed in pieces, cha. 22. 34. & 1 Kin. 9. 33.

Q. What else?

An. Not to hate the Preachers of God, because they grate upon our galled consciences.

Q. By the example of whom?

An. Of Ahab, cha. 21. 8.

Q. What else?

An. Not to be covetous.

Qy. By the example of whom?

An. Of Gehazi, that took money, garments, shoes, Oxen, and other things where hee should not.

Qy. What was his punishment?

An. Hee was plagued with the leprosie, 2 Kin. 5. 27.

Qy. What else?

An. Not to take counsell of spirits in time of sickness, or any other extremity.

Qy. By the example of whom?

An. Of Ahaziah, who having taken a fall through the Lattice of a window, sent his servants to Baalzebub, to know if hee should recover or no, 2 Kings 1. 2.

Qy. How did God punish him for that sin?

An. Hee suffered him to pine upon his bed for want of helpe, 2 Kin. 1.

Qy. What else?

An. Not to blaspheme the Name of God.

Qy. By the example of whom?

An. Of Semachib the Assyrian.

Qy. How was he punished?

A. God slae of his souldiers an hundred fourescore and five thousand men, and when he returned into his country, his owne sons murdered him in the Temple of his Idoll gods, 2 Kin. 19. 37.

Qy. What else?

An. Not to deride Gods Ministers.

Qy. By the example of whom?

An. Of the children of Bethel, that called Elisha Bald-pate, 2 Kin. 2. 24.

Qy. How were they punished?

An. Two Beares came out of the Forrest, and tore them in pieces.

Qy. What else?

An. Not to be vaine-glorious.

Qy. By the example of whom?

An. Of Hezekiah, that in pride shewed all his wealth to the Ambassadors of Babel.

Qy. How was he punished?

An. God gave all that wealth afterward into the hands of the King of Babel for a prey, 2 Kin. 20. 17. 18.

Qy. What else?

An. Not to mocke or jest at the preaching of the word of God.

Qy. By the example of whom?

An. Of Zedekiah and his subjects, that mocke and despised the Prophets that were sent to forewarne them of their destruction, 2 Chro. 36. 19.

Qy. What was their punishment?

An. Zedekiah himselfe for despising the light of his soule, lest the light of his body, his eyes were pulled out, his sons were slaine before him, and hee and the people carried into captivity to Babylon.

Qy. What vertues doe we learne by the lives of the Kings of Israel and Juda?

A. To have a sure confidence in the providence of God.

Qy. By the example of whom?

An. Of Elijah the Prophet, to whom in time of famine God sent meat by Ravens, 2 Kin. 17. 6.

Qy. What else?

An. To be charitable to the distressed.

Qy. By the example of whom?

An. Of the Widow of Sarepta, whose Oyle and Meale, the more shee spent, the more shee had for her kindnesse shewed to Elijah, 1 Kin. 17. 16.

Qy. What else?

An. To be zealous in prayer.

Qy. By the example of whom?

An. Of Elijah, who in time of great drought called faithfully upon the Lord, & hee poured downe raine upon the earth, 1 Kin. 18. 45.

Qy. How many bee the degrees by which prayer ascends into heaven?

An. Sixe.

Qy. Which bee they?

An. First, humility, in shewing reverence with the members of the body, as kneeling, &c. Secondly, devotion, in having mind of nothing else when we pray. Thirdly, faith, in beleevving to obtaine that we pray for. Fourthly, integrity of heart, not to aske any thing but that is just. Fifthly, conversation of life, that our manners answer our devotion. Sixthly, perseverance, that is, never to bee faint or weary of so good an exercise.

Qy. What vertues learne we else?

An. Not to doubt of our resurrection.

Qy. By the example of whom?

An. Of Elijah, that was taken body and soule up into heaven, 2 Kin. 2. 11.

Qy. What else?

An. To be faithfull.

Qy. Why?

An. Because where faith is, nothing seemes impossible.

Qy. By the example of whom?

An. Of Eliza, that raised the dead to life, cured Naaman the Leaper, and made Iron to swimme upon the waters, 1 Kin. 4. 35. and chapt. 5. 14. and chapt. 6. 6.

Qy. What else?

An. Not to distrust the omnipotency of God.

Qy. By the example of whom?

An. Of the destruction that fell upon the Aramites that lay before Samaria, without any stroke of mans hand, 2 Kin. 7. 7.

Qy. What else?

An. To assure our selves of Gods helpe howsoever we are forsaken of men.

Qy. Why?

An. Because millions of Angels incampe about the faithfull, 2 Kin. 6. 7.

Qy. What else?

An. To advance true Religion.

Qy. By the example of whom?

An. Of Josiah King of Juda, that put down Idolatry, and commanded the Law of God to be read in the Temple, 2 Kin. 23. 21.

Qy. How dyed Josiah?

An. He was slaine in the field by the Egyptians.

Qy. Was this a judgement on him?

An. No, rather a mercy.

Qy. Wherein?

An. In that hee was taken away from the evil that God had purposed to bring upon the Israelites.

Qy. What else?

An. Not to spare our owne Parents in case of Religion.

Qy. By the example of whom?

An. Of Aza King of Juda, that deposed his owne mother for Idolatry, 2 Chron. 15. 16.

Qy. What else?

An. To provide living for the Ministers of God.

Qy. By the example of whom?

An. Of Hezekiah King of Juda, that commanded the tithes of Corne, Wine, Oyle, and Money to be brought to the Priests, 2 Chron. 31. 4. 5.

Qy. What else?

Ans. Not to doubt of forgiveness, if we re-
pent.
Q. By the example of whom?
Ans. Of Manasseh King of Juda, whom, upon his
heartie repentance, God delivered out of captivity.

EZRA.

Question.

Q. How writ this booke?
Ans. Ezra.
Q. Of what Nation was he?
Ans. A Jew, of the family of Aaron.
Q. How many things do we generally learne out
of this booke?
Ans. Four.
Q. Which is the first?
Ans. The truth of Gods mercy.
Q. How?
Ans. In that, according to his promise, after so-
venty yeares were expired, he delivered his people
out of captivity.
Q. By the favour of whom?
Ans. Of Cyrus King of Persia, chap. 1.
Q. Who brought them home?
Ans. Zorobabel and Ezra.
Q. What is the second thing we do learne out of
this booke?
Ans. The thankfulnesse which ought to bee in
us for Gods benefice, as was in the Israelites after
their returne, chap. 7. 27.
Q. What was the third?
Ans. The care that wee ought to have to esta-
blish true Religion, by the example of the Israe-
lites, who never ceased till they had built the
Temple of the Lord, and published his Lawes,
chap. 6. 15.
Q. What is the fourth?
Ans. When wee are once planted in peset, and
have the use of true Religion, to labour as the Is-
raelites did, for the preservation of humane soci-
ety, by seeing good lawes executed, chap. 10.

NEHEMIAH.

Question.

Q. What was Nehemiah?
Ans. A Jew, and in great favour with Da-
rians.
Q. How did Nehemiah obtaine the favour of
the King?
Ans. By prayer and fasting hee procured it from
God.
Q. What learne we hence?
Ans. That the hearts of all men are in Gods
hands, and that it is he that gives man acceptance
in the eyes of men.
Q. What was his disposition?
Ans. He feared God, and desired the good of his
Country.
Q. How did that appeare?
Ans. First, by his daily prayers, next by the lamen-
tation he made for the misery of his own coun-
trymen, chap. 1. 4. and lastly, by obtaining meanes to
help them.
Q. He did not then, as many do in these daies, say,

God helpe only, and so forget the misery of their bre-
thren, but he laboured to give them succour.

Ans. He did.
Q. In what manner?
Ans. Hee procured a licence of the King, to get
provision for the repairing of Jerusalem, cha. 2. 8.
Q. Who hindered him in his worke?
Ans. Sanballat the Horonite, and Tobiah the
Ammonite.
Q. For what cause?
Ans. Upon malice.
Q. What do we learne thereby?
Ans. That the Divell and his instruments still lye
in wait, to hinder vertuous exercises.
Q. How did they hinder the Jewes?
Ans. By raising warre upon them.
Q. Did the Jewes then leave off their enterprise?
Ans. No, they laboured with one hand, and held
the sword in the other, cha. 4. 1. 7.
Q. What doth their diligence teach us?
Ans. In re-edifying of our soules, and building up
our spirituall man, to practise the deeds of charity
with one hand, and in the other to hold the shield
of faith, to keep off the assaults of the Divell, and
his instruments.
Q. What did Nehemiah repaire in Jerusalem?
Ans. The walls of the broken buildings.
Q. What else?
Ans. Decayed Religion, and corruption of man-
ners, chap. 13.

ESTER.

Question.

Q. Who was Mordecai?
Ans. Cousin-Germaine to Ester and her nur-
sing father.
Q. What was Ester?
Ans. A poore maide.
Q. How was she advanced?
Ans. To be the wife of a King.
Q. By what means?
Ans. By the providence of God, and her owne
vertue.
Q. To what end?
Ans. To protect the Jewes her Country-men, and
to confound the pride of Haman their enemy.
Q. What vices do we learne to shunne by the
contents of this booke?
Ans. Disobedience of wives to their husbands.
Q. By the example of whom?
Ans. Of Vashti Ahashueroshes *Q.* one, that re-
fused to come to him when he sent for her.
Q. What was her punishment?
Ans. Shee was banished the Kings company for
ever.
Q. What else?
Ans. Not to buy sin with the price of money.
Q. By the example of whom?
Ans. Of Haman, that would give the King ten
thousand talents of silver, to have the Jewes de-
stroyed, chap. 3. 9.
Q. What else?
Ans. Not to harbour pride and contempt in our
hearts.
Q. By the example of whom?
Ans. Of the same man, that wished the death of
every one that did not salute him.
Q. What was his punishment?

Q. He was hanged himself upon the Gallows which he made for another man, cha. 7. 10.

Q. What vertues doe wee learne out of this booke?

A. To observe temperance in our feasting.

Q. By the example of whom?

A. Of Ahahuerob, that commanded (during his feast) no man should be compelled to drinke more than what he pleased, cha. 1. 8.

Q. May not Christians be ashamed of this?

A. Yes.

Q. Shew me your reason.

A. Because he: that was a Heathen, thought it sin to carouse; but we that know God, make it no conscience to be drunke.

Q. What learne we else?

A. The fearless courage and resolution of zealous women.

Q. By whose example?

A. Esther, that hazarded her life for her people, with this resolution: If I perish, I perish, cha. 4. 16.

JOB.

Question.

What learn mee in generall out of the booke of Job?

A. Three things.

Q. Which are they?

A. First, Gods omnipotency. Secondly, mans uncharitableness. Thirdly, Jobs singular vertue.

Q. How many things are eminent in Job?

A. Five especially.

Q. Which be they?

A. First, uprightnesse of life, in these words: And Job was an upright and just man, cha. 1. 1. Secondly, patience in affliction: Shall we receive good at the hand of the Lord, and not evil? cha. 2. 13. Thirdly, mutability of the world, in these words: Such things as my soule refused to touch, (as are sorrows) are my meate, cha. 6. 7. Fourthly, the envie of the Diuell in these words: Touch that he hath, and see if he will not blaspheme thee to thy face, cha. 1. 11. Fifthly, the mercy of God, in these words: He maketh the wound, and bindeth it up, cha. 5. 8.

Q. Wherein consisted his uprightness?

A. In three things.

Q. Which be they?

A. In holinesse toward God: In uprightness toward the world: and in sobriety toward himselfe.

Q. In holinesse and uprightness, how?

A. He was the eyes of the blinde, cha. 10. 15. The feete of the lame, cha. 15. 15. He fed the hungry, cha. 31. 17. He clothed the naked, cha. 31. 19. He stood with the widow and fatherlesse, cha. 31. 26. 27. Hee harboured the stranger, cha. 31. 32. Hee judged justly, cha. 29. 14.

Q. In sobriety, how?

A. His heart was not infected with lust, cha. 31. 7. Nor his foote walkt in deceit, cha. 31. 5. Nor made he gold his hope, cha. 31. 24. Nor did his mouth kisse his hand, that is, he was not vain-glorious, cha. 31. 27.

Q. Wherein consisted his patience?

A. In bearing with the mutability and change of his estate.

Q. Wherein consisted the change of his state?

A. In five things.

Q. Which be they?

A. First, hee lost his children and his wealth, cha. 2. Secondly, his body became leproous, cha. 3. 7. Thirdly, his friends upbraided him, cha. 4. 5. Fourthly, his wife forsooke him, cha. 19. 17. Fifthly, his own servants despised him, cha. 19. 15. 16.

Q. Wherein consisted the envie of the Diuell?

A. In tempting him many waies, before hee would be satisfied of his constancy.

Q. Wherein appeared the mercy of God?

A. In this, as hee did smite, so did he restore.

Q. How was Job restored?

A. Double the wealth he had before, cha. 42. 10.

Q. What doe we learne by that?

A. That Gods mercy is greater than his judgement.

Q. What have we when we come into this world?

A. Nothing.

Q. What shall we have when we depart?

A. As much, cha. 1. 11.

Q. What shall he reape that soweth iniquity?

A. The same, cha. 4. 8.

Q. Can any man say to himselfe, I am righteous?

A. No, nor the Angels in heaven, cha. 4. 18.

Q. What is man borne to by nature?

A. To travell, as naturally, as it is for the spack to flye upward, cha. 5. 7.

Q. What should be shewed to a man in affliction?

A. Pity from his friend, cha. 6. 14.

Q. To what may we compare seigned friends?

A. To a River, that in Summer is dry, and in Winter frozen, cha. 6. 15.

Q. To how many things may wee liken the vanishing frailty of mans age?

A. To fixe things.

Q. Which be they?

A. First, to the vanishing of a cloud, cha. 6. 9. Secondly, to the swiftnesse of a Weavers shuttle, cha. 7. 6. Thirdly, to a shadow, cha. 8. 5. Fourthly, to the hasty speed of a Post, cha. 9. 25. Fifthly, to the sayling of a Ship, and the flight of an Eagle, cha. 9. 29. Sixthly, to a flower that shooteth forth in the morning, and is withered by night, cha. 14. 2.

Q. What shall devoure the house of bribes?

A. Fire.

Q. May a man boast of the greatness of his birth?

A. No.

Q. Why?

A. Because corruption is our mother, and the wormes our brothers and sisters, cha. 7. 13.

Q. Though we dye, what help doth Job give us?

A. That we shall rise againe, and see God in our flesh, cha. 19. 16.

Q. Of what continuance is the joy of the wicked?

A. For a moment, cha. 10. 5.

Q. What may we thinke, when we see the wicked flourish?

A. That they are kept to the day of destruction, cha. 11. 10.

Q. How comes wisdom of men?

A. Neither by age: nor authority, cha. 32. 9.

Q. How thry?

A. By the gift of God.

Q. What is God in his attributes?

A. Incomprehensible for power, justice, and providence, cha. 35. 39.

The end of Job.

PSALMES.

Question.

What is the generall Doctrine of the Psalmes?

An. Prayer and Thanksgiving: Prayer, that God will continue his favour towards us; Thanksgiving for his benefits received.

Qy. What man is blessed?

An. Hee that contenteth not Gods Word, but meditateth upon his Law.

Qy. What is he like?

An. A tree planted by the water side.

Qy. What man is cursed?

An. He that sitteth in the seat with the scornners of Gods Word.

Qy. What is he like?

An. Chaffe: scattered before the winde.

Qy. Who conspired against God & his anointed?

An. The Heathen and wicked doers.

Qy. What is the end of their conspiracy?

An. Wrath and destruction.

Qy. Have the children of God any enemies?

An. They have many, Psal. 3-1.

Qy. What remedy have they against them?

An. Confidence in Gods sure dependance on his assistance, Psal. 3-3.

Qy. Who are they that God hate?

An. The workers of iniquity, especially the blood-chirky and deceitfull, Psal. 5-16.

Qy. How will he reward the pious?

An. He will destroy them, Psal. 5-6.

Qy. How do the most righteous of the Saints desire God to deal with them?

An. As David did: in mercy, not in wrath and anger, Psal. 6-1, 3.

Qy. Who turns the glory of God into shame?

An. Lovers of vanities and lyes, Psal. 4-3.

Qy. What is a persecutor of Gods people compared unto?

An. A Lion.

Qy. Why?

An. Because like a Lion he will teare in peeces, and devour, Psal. 7-3.

Qy. If the wicked seek to obscure the glory of God, how will he reveale his praise?

An. Even by the mouth of babes and sucklings, Psal. 8-3.

Qy. Where may we alwayes finde occasion to glorifie God?

An. In the wonders of his works, the creatures made for us, and subjected to us, Psal. 8-5, 6.

Qy. How will the Lord iudge this world?

An. In righteousness, Psal. 9-8.

Qy. Are the poore despised in Gods sight?

An. No, he is their refuge, Psal. 9-9.

Qy. What is the practice of the worldly man?

An. Fraud, rapine, tyranny, Psal. 10.

Qy. What is his reward?

An. Fire, brimstone, stormy tempests.

Qy. To whom may those that are oppressed betake themselves in their affliction?

An. To God, at all times, and in all places, and not without much comfort, Psal. 11-1.

Qy. How many are the righteous?

An. In earth none, there is not one that doth good, no not one, Psal. 14.

Qy. What is the conclusion of those that trust not upon God?

An. To be alwaies in feare, even where no cause of feare is, Psal. 14-5.

Qy. Who shall dwell in Gods habitation?

An. Hee that speaketh truth, slanders not his neighbour, nor gives his money to usury, Psalme 15-3, 5.

Qy. Of what did David prophesie?

An. Of Christ.

Qy. Wherein?

An. In these words: Thou shalt not leave my soule in the grave, nor suffer thy holy One to see corruption, Psal. 16-10. And moreover, I am a worm and no man: all that see mee laugh mee to scorne, they shake their heads at me, saying: He trusted in God, let him deliver him, Psal. 22-6, 8.

Qy. Was this fulfilled of Christ?

An. It was: See it, Mat. 27-43.

Qy. Was any we learn of David when we go to the house of God?

An. To prepare our selves.

Qy. In what manner?

An. To wash our hands in innocency, and so to compassie his Altar, as David, Psal. 26-6.

Qy. What is true felicity?

An. The fruition of Christ Jesus face to face in righteousness, Psal. 17-16.

Qy. How doe the godly affect the Word of God, and the knowledge of it?

An. More than gold, than much fine gold, and more than honey or the honey-combe, Psal. 19-10.

Qy. In what do the men of the world put their trust?

An. In the things of the world: some in chariots, and some in horse-men, Psal. 20-7.

Qy. In whom do the children of God place their hope and confidence?

An. In God: We will remember the Name of the Lord our God, Psal. 20-7.

Qy. Who successe have the former?

An. They are brought downe and fallen.

Qy. And what the latter?

An. They are risen, and stand upright, Psal. 20-8.

Qy. Who will the Lord teach in his way?

An. The humble heart, Psal. 25-9.

Qy. How doeth the Lord love?

An. More than father or mother, for when they forsake us, he will take us up, Psal. 27-10.

Qy. What is it that upholds the righteous, and keeps them from falling downe and fainting?

An. Faith in God, and hope to see the goodnesse of the Lord in the land of the living, Psal. 27-13.

Qy. He will not then be angry for ever?

An. No: his anger endureth but a while, and though sorrow be this night, wee shall have joy to morrow, Psal. 30-5.

Qy. What must we do when we have sinned?

An. Confesse our wickednesse, though it be so, gainst our selves.

Qy. What followes?

An. Forgiveness, Psal. 32-9.

Qy. Is it enough for us to eschew evil?

An. No.

Qy. What then?

An. We must likewise do good, Psal. 34-14.

Qy. Doth David curse his enemies, and pray for their confusion?

An. He doth very often, Psal. 35-4.

Qy. May we do so ours?

An. Wee may not, wee are commanded to bless them to pray for them, and to do them good.

Qy. Was this then any sinfull passion in David, that he so often breakes out into it?

An. Nothing lesse, the Prophets had not commission only, but command from the Spirit

Of God to curse his enemies;

Qy. May the wicked prosper?

A. Like a green Bay-tree: but they shall quickly wither, Psal. 37. Ver. 35. 36.

Qy. May the righteous be miserable?

A. Yes: but their inheritance shall be perpetual, Psal. 37. 18.

Qy. Were never any of Gods children Beggers?

A. Yes: no doubt, many: Elias, Lazarus, &c.

Qy. Why doth David professe that he never saw them forsaken, nor their seed begging their bread?

A. It must eyther be taken of the Prophets experiment, that himselfe never saw it, or else the word Forsaken is the limitation of the sentence, thus: I never saw the righteous so begging their bread, that they were utterly and finally forsaken.

Qy. Doth not God know all our miseries and afflictions?

A. He doth: nothing is hid from him.

Qy. What then needed David, or need we so fully to open to him our woe & wretchednesse, Psal. 38.

A. God suffers himselfe as it were to be moved by the earnestnesse and importunity of our prayers, commending this to us as the only meanes to compasse what we stand in need of from him.

Qy. How was the Psalmist afflicted with his sin?

A. The number of them, being more than the haire of his head, did so oppresse him, that hee could not looke up to Gods mercy, his heart failed him, Psal. 40. 12.

Qy. Is this the condition of every true sinner?

Ans. It is, to bee often dejected, affrighted, disquieted, nay, cast downe by reason of the weight & number of their sins.

Qy. Had the Prophet the undoubted faith of the Resurrection?

A. Hee had, witnesse himselfe: God will redeeme my soule from the power of the grave, for he shall receive me, Psal. 48. 16.

Qy. What is the sacrifice that God delights in?

A. A broken spirit, a broken and a contrite heart.

Qy. Is this sure of Gods acceptance?

A. It is, God will not despise it, Psal. 51. 17.

Qy. What is the property of naturall men?

A. Foolishly to perswade themselves, that there is no God, or none that considers them.

Qy. What follows from hence?

A. They go backe, and become wholly unclean, not one of them doth good, Psal. 53.

Qy. What was a speciall fruit of the Psalmists faith?

A. Fearlesnesse of men: In God have I put my trust, I will not feare what man can doe unto mee, Psal. 56. 11.

Qy. What is the vanity of rich men?

A. They heape up wealth, but know not who shall enjoy it, Psal. 39. 6.

Qy. When the oppressed mourne, what doth God?

A. He gathers their teares into a bottle, and keeps a register of their wrongs, Psal. 56. 8.

Qy. To what end?

A. To poure so much vengeance upon their oppressors heads.

Qy. What encouragement have wee no relye on God?

A. The experience of his former goodnesse, Psal. 61. 3.

Qy. Unto whom did the Psalmist flye in prayer?

A. Only to God.

Qy. Never to Saints or Angels?

A. Never.

Qy. Is it then good for us to pray unto them?

A. No, it is both irreligious and unprofitable.

Qy. How irreligious?

A. Because it dishonours God, taking away from his worship.

Qy. How unprofitable?

A. In that wee pray to them that cannot heare us, much lesse helpe us.

Qy. What state of men is most safe and certaine?

A. The state of the godly, that have God for their friend, and the Angels for guardians.

Qy. How doth God shew the true disposition of his people?

A. By tryall.

Qy. How doth he try them?

A. As silver is tryed, in the fire of affliction, Psal. 66. 10.

Qy. In the sea of this life, what helpe have wee to save us from drowning?

A. A Rocke.

Qy. What is that Rocke?

A. Christ Jesus, Psal. 71. 3.

Qy. Why are Magistrates called Gods?

A. Because they supply the place of God, for the administration of justice.

Qy. How do they prove to be no Gods?

A. In that they dye like men, Psal. 82. 6. 7.

Qy. Hath God made an election of those that shall be saved?

A. Yes.

Qy. When?

A. Before the foundations of the earth were laid, Psal. 90. 2.

Qy. Why are the righteous compared to a Palma tree?

A. Because as the wood of that is sweete, so ought they to bee sweet wood for the building of Gods Church. As the leaves of it are greene, so ought their words alwayes to be vertuous. As the fruit of it is lasting, so their good deeds ought to be without ceasing.

Qy. How is God made visible to our mortall eyes?

A. By his Creatures, the light is his cloathing, hee moves upon the wings of the winde, his Messengers are flames of fire, his throne is heaven, and his foot-stoole is the earth.

Qy. Why doth not the sea overflow the earth?

A. Because God hath set it bounds which it shall not over-passe, Psal. 104. 7.

Qy. What is the best service of flatterers?

A. To reward evill for good, and hatred for friendship, Psal. 109. 5.

Qy. What is the inconvenience of an evill tongue?

A. It woundeth like the sharpe Arrowes of a mighty man; and burneth like coales of Juniper, Psal. 109. 5.

Qy. How is God to be praised?

A. With the whole heart, Psal. 9. 2.

Qy. How is he to be prayed unto?

A. Not with fained lips.

Qy. Who is our best guide?

A. The Spirit of God.

Qy. Whither doth he lead us?

A. To the Land of righteousness, Psal. 140. 20.

Qy. What is the Lord to them that trust in him?

Ans. A Fortresse, a Bulwarke, and a Shield, Psal. 144. 3.

THE PROVERBS of Solomon.

Question.

What is a Proverb?

A. A short saying, including much matter.

Qu. What doth it teach us?

A. Wisdom and understanding.

Qu. What is the beginning of wisdom?

A. The feare of the Lord, chap. 1. Ver. 7.

Qu. Who embraceth instruction?

A. The wise.

Qu. Who refuseth it?

A. The fool, Ver. 7.

Qu. How doth wisdom adorne?

A. Like a chaine of gold about the necke, Ver. 9.

Qu. When sinners refuse us, what must we doe?

A. Not give consent, Ver. 10.

Qu. How are sinners disposed?

A. Their feet are swift to evill, Ver. 16.

Qu. If we seek after Wisdom, what will she doe?

A. Pour out her minde unto us, and give us understanding.

Qu. If we despise Wisdom, what will she doe?

A. Laugh at our destruction, Ver. 16.

Qu. How cometh destruction?

A. Suddenly, like a whirlwinde.

Qu. What is the hinderance to the obtaining of Wisdom?

A. Sloath.

Qu. How doth sloath reward those that love it?

A. With death and confusion, ver. 32.

The Doctrine of the 2. Chapter.

Question.

In what sort must we seek after Wisdom?

A. As after gold and silver.

Qu. Where cometh Wisdom?

A. From the mouth of God, Ver. 6.

Qu. What is the effect of Wisdom?

A. It will preserve us from all vices.

Qu. What is the property of an Harlot?

A. To flatter with her lips, Ver. 16.

Qu. Whither leads her acquaintance?

A. To Hell, Ver. 18.

The Doctrine of the 3. Chapter.

Question.

To keep the Commandments of God what profit bringeth it?

A. Prosperity and length of life.

Qu. What Jewels must we hang about our neckes?

A. Mercy and Truth.

Qu. Where must they be set?

A. In the Table of our hearts, Ver. 3.

Qu. Why doth God give riches unto men?

A. To honour him, Ver. 9.

Qu. In what especially is he honoured?

A. In paying our first fruits and tithes.

Qu. What is the reward of that honour?

A. Our barnes shall be filled with abundance, and our presses burst with new wine, Ver. 10.

Qu. In what sort must men be wise?

A. Not in their owne conceits, Ver. 7.

Qu. Whom doth God correct?

A. Such as he loveth, Ver. 12.

Qu. At what rate is Wisdom valued?

A. To bee more worth than gold or pearle, Ver. 15.

Qu. What be the handmaids of Wisdom?

A. Long life, Ver. 16. Pleasant daies, Ver. 17. Security of soule and body, Ver. 23. 24. 25.

Qu. What vices else are forbidden in this Chapter?

A. All malice or desire to hurt, Ver. 22. All chafelie contention, Ver. 30. And all scorning and scoffing, Ver. 34.

Qu. Why are these vices forbidden?

A. Because they are abomination before the Lord, Ver. 32.

The Doctrine of the 4. Chapter.

Question.

What is the chiefest duty of Parents to their children?

A. To use the meanes to give them wisdom and understanding.

Qu. By whose example?

A. Davids to his son Solomon, chap. 4. 4.

Qu. How are the wicked fed?

A. With the bread of extortion, and the wind of violence, Ver. 17.

Qu. What infecteth the whole course of life?

A. A corrupt heart, false lips, and wanton eyes.

Qu. What purifieth the whole course of life?

A. A cleane heart, a true tongue, and a chaste eye, ver. 23. 24. 25.

Qu. What then should we most diligently keep and care for?

A. Our hearts, for out of them are the issues of life, ver. 23.

The Doctrine of the 5. Chapter.

Question.

How seemeth lust at the first?

A. As sweet as Honey, Ver. 3.

Qu. How in the end?

A. As bitter as wormewood, Ver. 4.

Qu. What hurt bringeth it to the body?

A. It consumeth the flesh, Ver. 11.

Qu. What is the use?

A. It leaves our goods in the hands of strangers, Ver. 10.

Qu. Is there any thing else to be learned out of this Chapter?

A. To live upon our owne labour, Ver. 15. To be charitable to others, Ver. 16. To keep wedlocke unviolated, Ver. 18. 19.

Qu. Why ought we to be careful of these things?

A. Because we be alwayes walke in the sight of the Lord, Ver. 20.

The Doctrine of the 6. Chapter.

Question.

In what case is he that is surety for another man?

A. Snared with the words of his owne mouth.

Qu. What

Q. What learn we by the Pisture?

An. Diligence.

Q. How?

A. To labour in Summer, to prevent the wants of Winter.

Q. How cometh poverty upon the sloathfull?

An. Like an armed man.

Q. Which be the six things God hateth?

A. First, haughty eyes: secondly, a lying tongue: thirdly, an heart imagining evil: fourthly, recte swift to shed blood: fifthly, a false witnesse: sixthly, all sowers of contention, Ver. 17-18-19.

Q. What is our speciall duty to our Parents?

A. Obedience to follow their instruction.

Q. What doth Solomon call the Word of God?

An. A lampe, and light, and the way of life, v. 30.

Ques. How many wayes doth a wicked woman tempt?

An. With the beauty of her face, the flattery of her tongue, and the wantonnesse of her looks, Ver. 24-25.

Q. Is adultery worse than theft?

An. Yes.

Q. Why?

A. Because theft may bee redeemed, but adultery destroyeth the soule, and the reproach thereof can never be put away, Ver. 31-32-33.

Q. Of whom is the most mercifull revenge?

An. Of the jealous man; for hee will not spare nor regard any ranfome, Ver. 35.

The Doctrine of the 7. Chapter.

Question.

W. Why is lust called a deed of darkness?

An. Because commonly it practiseth in the night, when the ayre is darke and blacke, Ver. 9.

Q. The reason of what?

An. Such is the guilt of conscience, as it covets darkness, to cover the filthinesse thereof.

Q. What are the markes of an Harlot?

A. A wandring foot, Ver. 12. An impudent face, Ver. 13. And an inticing tongue, Ver. 15-16-17.

Q. What is he like that yields to the inticement of lust?

An. An Oxe led to the slaughter, a foole that goeth to the flockes, or a Bird that hatheth to the snare, Ver. 23-25.

The Doctrine of the 8. Chapter.

Question.

W. Is wisdom any niggard of her good graces?

An. No, shee cryeth out unto men in the gates, and in the entry of their houses, in the top of high places, and by the high way side, Ver. 2-3.

Q. What doth she promise?

A. The knowledg of excellent things, Ver. 6.

Q. How doth she induce the minds of men to follow her?

An. By promising unto them, that her doctrine shall be easie and plaine, Ver. 9.

Q. What in this Booke is understood by the name of wisdom?

An. The Word of God, and the Doctrine of his Preachers, which is easie to all them that have a desire to learne.

Q. Of what continuance is Wisdom?

An. Even from eternitie, before the earth was made, the depth begotten, as the mountains settled, Ver. 23-24-25.

The Doctrine of the 9. Chapter.

Question.

IN this Chapter, how doth wisdom allure her followers?

A. By calling them to a sumptuous banquet.

Q. What is meant by that banquet?

A. The Word of God, and the ministration of his Sacraments.

Q. In the thirteenth Verse it is said, A foolish woman is troublefome: what understand we by the foolish woman?

An. Ignorant Preachers.

Q. What is their doctrine like?

An. Like storne waters, sweet to the flesh, but unpleasant to the spirit, Ver. 17-18.

The Doctrine of the 10. Chapter.

Question.

W. What are the vertues and vices deciphered in this Chapter for our instruction?

An. The first are Wisdom and Folly.

Q. What is the good that cometh by wisdom?

An. A wife son maketh a glad father.

Q. What is the hurt that cometh by folly?

A. A foolish son is an heavinesse to his mother.

Q. What are the second?

An. Sloth and Diligence.

Q. What is the inconvenience of sloth?

An. A slothfull hand makes poore, Ver. 4.

Q. What profit cometh by diligence?

A. The hand of the diligent maketh rich, Ver. 4.

Q. What is the third?

An. Righteousnesse and Impiety.

Q. What is the good that cometh by righteousness?

A. The memoriall of the just shall be blessed.

Q. What is the hurt that cometh by impiety?

A. The name of the wicked shall rot, Ver. 7.

Q. What are the fourth?

An. Innocency and guilt of conscience.

Q. What is the good that cometh by Innocency?

A. He that walketh uprightly, walketh boldly.

Q. What is the hurt that cometh by guilt of conscience?

A. Feare & shame: for he perverteth his waies, and he shall be made knowne, Ver. 9.

Q. What are the fifth?

An. Love and Hatred.

Q. What is the good that cometh by Love?

An. It covereth offences, Ver. 12.

Q. What is the hurt that cometh by hatred?

An. It stirreth up contentions.

Q. What are the sixth?

An. Silence and much babbling.

Q. What is the hurt of much babbling?

A. In many words there cannot want iniquity.

Q. What is the good that cometh by silence?

A. He that restraineth his lips is wise, Ver. 19.

Q. What is it that makes men rich?

An. The blessing of the Lord, Ver. 22.

The

The Doctrine of the 11. Chapter.

Question.

What are false balances?

An. Abomination before the Lord.

Qu. What doth a true weight?

An. Please him, Ver. 1.

Qu. When pride goes before, what follows?

An. Shame, Ver. 2.

Qu. How is lowliness rewarded?

An. With wisdom and honour.

Qu. Can riches deliver in the time of wrath?

An. No.

Qu. What is our refuge then?

An. True righteousness, Ver. 4.

Qu. How is the way of the righteous?

An. Direct and straight.

Qu. How is the way of the wicked?

An. Crooked and stumbling, Ver. 5.

Qu. Whither leads the path of the one?

An. To life.

Qu. Whither leads the path of the other?

An. To death, Ver. 19.

Qu. How long lives the hope of the wicked?

An. Till death, then his expectation perisheth.

Qu. Can friendship defend evil deeds?

An. No, but in the end they shall be punished,

Ver. 21.

Qu. How shall he be rewarded that is virtuously liberal?

An. With increase.

Qu. How bee that speak more than is convenient?

An. With poverty and indignation, Ver. 24.

Qu. How seems a woman without discretion?

An. Like a Jewell of gold in a Swines snout, Ver. 22.

Qu. What is the reward of the liberal?

An. He shall be made fat, and watered.

Qu. What doth he mean by that?

An. He shall be blessed, and made to prosper inwardly and outwardly.

Qu. Whom do the people curse?

An. Hoarders up of corn.

Qu. And whom will they bless?

An. Such as bring it forth to sell, Ver. 16.

The Doctrine of the 12. Chapter.

Question.

What is a virtuous woman to her husband?

An. A Crowne of gold upon his head.

Qu. And what is shee that maketh her husband ashamed?

An. Corruption in his bones, Ver. 4.

Qu. How do the goodly and wicked differ?

An. First, in their thoughts: the thoughts of the just are right, but the counsels of the wicked are despicable. Secondly, in their words: The talke of the wicked is to lie in wait for blood, but the mouth of the righteous will deliver them, Ver. 6. Thirdly, in their works: The wicked worketh a deceitfull worke, but he that soweth righteousness, shall receive a sure reward, chap. 11. 18. Fourthly, in their end: The wicked perish, but the house of the righteous shall stand fast, Ver. 7.

Qu. Are not many men despised for poverty?

An. Yes.

Qu. But what is he that is poore, and loveth of his owne labour?

An. Better than hee that boasteth, and lacketh bread, Ver. 9.

Qu. What are the words of a perverse tongue?

An. Like the pricking of a sword.

Qu. Why?

An. Because they provoke others to anger, Ver. 18.

The Doctrine of the 13. Chapter.

Question.

What is the chiefe use of the tongue?

An. To glorifie God.

Qu. If king is so, what followeth?

An. That a man may receive much good by the fruit thereof, Ver. 2.

Qu. What is one property of a sluggard?

An. To desire much, but to take paines for nothing.

Qu. How is he rewarded?

An. His soule is still empty, and findes no reliefe, Ver. 4.

Qu. There are two sorts of men, which under the name of riches, shew themselves both dissemblers, which be they?

An. He that maketh himselfe rich, and hath nothing, and he that maketh himselfe poore, having much wealth, Ver. 7.

Qu. But these qualities being referred to the goods of the minde, what is the fault of the first?

An. Vain-glory, to be proud of that he hath not.

Qu. What is the fault of the second?

An. Not any at all, but rather a commendable modesty, that although he be virtuous, yet he had rather other men should speak of it than himselfe, Ver. 7.

Qu. What shall become of evil gotten goods?

An. They shall waste.

Qu. What of those that are truly gotten?

An. They shall encrease, Ver. 11.

Qu. When hope is deferred, what doth it bring?

An. Faintnesse of heart.

Qu. But once accomplished, what is it then?

An. A tree of life, Ver. 12.

Qu. What is it then to be obedient?

An. It maketh a man gracious.

Qu. What is it to be disobedient?

An. It maketh a man hated, Ver. 15.

Qu. When we send forth a messenger, what must our care be?

An. That he be virtuous and wise.

Qu. And why?

An. Because a wicked messenger procureth much hurt to himselfe and others: but a faithfull Ambassadour is a preservation to both, Ver. 17.

Qu. How shall hee be rewarded that refuseth instruction?

An. With poverty and shame.

Qu. How he that embraceth discipline?

An. He shall be honoured, Ver. 18.

Qu. What company ought we to keep?

An. The wise, for so we shall be wise.

Qu. What company ought we to shun?

An. The company of fooles, because with them we shall be afflicted, Ver. 20.

Qu. May a man labour for an inheritance for his children?

An. Yes, it is a property of a good man, Ver. 23.

Qu. To spare the rod of correction toward our children when they offend, is it love?

An. No.

Ver. 10, but rather hate.
 Q. Who loveth his children?
 An. He that chastiseth them, Ver. 14.

The Doctrine of the 14. Chapter.

Question.

What is a wise woman in a house?
 An. A blessing to encrease.
 Q. What is a foolish woman?
 An. A curse to decay and ruine, Ver. 1.
 Q. What is the way that seemeth right, but the
 issues thereof are death?
 A. The allurements to pleasures, Ver. 12-13.
 Q. How do we decline from God?
 An. In following the world.
 Q. What shall our success be in the end?
 A. We shall be made weary of our waies, Ver. 14.
 Q. When a sale is sold, must we give credit
 straight?
 A. No, but consider the circumstances, Ver. 15.
 Q. Who runs into sin without care or considera-
 tion?
 An. A fool, that makes a mocke at it, Ver. 9.
 Q. Who seareth and departeth from sin?
 An. The wise man, Ver. 16.
 Q. Wherein consisteth the honour of a King?
 A. In the multitude of good subjects, Ver. 23.
 Q. Who exalteth wisdom?
 An. He that is slow to wrath.
 Q. Who exalteth folly?
 An. He that is of an hasty minde, Ver. 29.
 Q. What doth he that oppresseth the poore?
 An. Reproach God that made him.
 Q. What doth hee that sheweth mercy on the
 poore?
 A. He honoureth him that made him, Ver. 31.
 Q. What exalts a Nation?
 An. Righteousnesse.
 Q. What puts it downe?
 A. Sin, which is a reproach to any people, V. 34.
 Q. Wherein hath a master pleasure?
 An. In a vertuous and wise servant.
 Q. Wherein is he displeased?
 A. Toward him that is vicious & lewd, Ver. 35.

The Doctrine of the 15. Chapter.

Question.

What pacifieth wrath?
 An. A soft answer.
 Q. What stirreth up anger?
 An. Froward words, Ver. 1.
 Q. Who speaketh aright, and according to know-
 ledge?
 An. The tongue of the wise.
 Q. Who babbleth and useth vaine words?
 A. The mouth of the foolish, Ver. 2.
 Q. From whom is nothing hid?
 A. From the eyes of the Lord, for hee beholdeth
 both the evill and the good, Ver. 3.
 Q. What must be the end of him that hath re-
 venge?
 An. Death, Ver. 10.
 Q. Doth his sight pierce into the depth of bell?
 An. Yes.
 Q. What learn you by that?
 An. That he much more seeth into the hearts of
 men, Ver. 11.
 Q. When his heart is joyful, what followeth?

An. A cheerful countenance.
 Q. When the heart is sad, what ensueth?
 A. Heaviness of lookes, Ver. 13.
 Q. How live she wicked?
 A. In continuall horror.
 Q. How she upright in conscience?
 An. As a continuall feast, Ver. 15.
 Q. Are the richest men most happy?
 An. No: better is a little with the feare of the
 Lord, than great treasure with trouble, Ver. 16.
 Q. How is home's fare made sweeter and delicate?
 A. By love, for better is a dinner of green herbs
 with love, than a stall fed Oxe with hay, Ver. 17.
 Q. What followeth the angry man?
 An. Woe and strife.
 Q. What followeth the gentle and meeke?
 An. Peace and quietnesse, Ver. 18.
 Q. How seemeth the way of the fleshful?
 An. As an hedge of thornes.
 Q. Why?
 An. Because hee alwayes findeth some stay, and
 dare not go forward.
 Q. How seemeth the way of the diligens?
 A. Plain and smooth, though never so rugged.
 Q. And why?
 An. Because he is dismayed at nothing, Ver. 19.
 Q. Where do mens thoughts come to night?
 An. Where counsell is wanting.
 Q. Where do they prosper?
 A. Where much counsell is used, Ver. 23.
 Q. If we will live, what way must we tread?
 An. On high: that is, our conversation must be
 in heaven.
 Q. Where lyeth the way to death?
 An. Below: that is, in living after the fashion
 of the world, Ver. 24.
 Q. When are words most acceptable?
 A. When they are spoken in due season, Ver. 25.
 Q. To whom is the Lord nigh when they pray?
 An. To the godly.
 Q. To whom is he fure off?
 An. To the wicked, Ver. 29.

The Doctrine of the 16. Chapter.

Question.

Who is the guide of the tongue?
 A. The Lord: for without him wee are un-
 able to speake a good word, Ver. 1.
 Q. What is the greatest damage to men?
 An. Selfe-conceit.
 Q. Wherein?
 An. In that men beleve their waies clean, when
 they are not.
 Q. But who disproveth them?
 An. The wisdom of the Lord, that tryeth the
 spirit, Ver. 2.
 Q. Are all things created for the glory of God?
 An. All things.
 Q. What, she wicked?
 An. Yea, the wicked, that in their destruction hee
 may be glorified, Ver. 4.
 Q. What is a signe our sins are forgiven?
 An. An upright life after repentance, Ver. 6.
 Q. How ought a King to speake?
 An. With divine lips.
 Q. How is that?
 An. Hee must neither prophane nor transgress
 in judgement, Ver. 10.
 Q. What followeth of that?
 An. His throne shall be established, Ver. 12.
 Q. Why?

Q. What follows of this?

An. His throne shall be established, Ver. 12.

Q. What is the wrath of a King?

An. The messenger of Death.

Q. What is his favour?

An. Life, or like a cloud of the latter raine, Ver.

14-15.

Q. What is a fore-summer to destruction?

An. Pride, Ver. 18.

Q. To what is understanding compared?

An. To a well-spring of life.

Q. Why?

An. Because it overfloweth with all sweetnesse
discipline, Ver. 22.

Q. To what are the lips of an evil man compared?

An. To consuming fire.

Q. And why?

An. Because he destroyeth himselfe and others,

Ver. 27.

Q. Who setteth division among men?

An. A tale-teller, Ver. 27.

Q. What is vertuous old age?

An. A Crowne of glory, Ver. 31.

Q. Who is the most valliant?

An. Not hee that vanquisheth a City; but hee
that bridles his owne fury, Ver. 32.

Q. Is there any chance or fortune in mens actions?

An. There is not.

Q. How provest thou that?

An. The disposing of lots is of God, Ver. 33.

The Doctrine of the 17. Chapter.

Question.

Do not high words besee me a foole?

An. No.

Q. What doth much lesse besee me a Prince?

An. A lying tongue.

Q. What is the vertue of bounsy?

An. Like the vertue of a precious stone.

Q. How is that?

An. As the one draweth the eyes of the beholder
(which way soever it is turned) so doth the other
the hearts of the people, Ver. 8.

Q. What is the nature of most Princes?

An. They will not be reproved.

Q. But what if they be?

An. They will be offended with him that doth it,
Verse 9.

Q. What is a sharpe word to a good nature?

An. More than a hundred stripes to a perverse
foole, Ver. 10.

Q. Is a foole in his folly to be stomed?

An. Yes, even as much as a Beare robbed of her
whelpes, Ver. 12.

Q. From whom shall evil never depart?

An. From him that rewardeth evil for good, Ver. 13.

Q. May we justifie the wicked?

An. No.

Q. May we condemne the iust?

An. Neither.

Q. And why so?

An. Because to do eyther is an abomination be-
fore the Lord, Ver. 15.

Q. What good doth a foole get by his wealth?

An. Nothing, if he seeke not wisdom.

Q. How is a friend knowne?

An. By his good will at all times, Ver. 17.

Q. When is a foole counted wise?

An. When he holds his peace, Ver. 28.]

The Doctrine of the 18. Chapter.

Question.

Is there any defect in Wisdom?

An. No: it is like deepe waters, or the well-
spring of a flowing river, that is never empty, Ver. 4.

Q. How is the foole ensured?

An. By his owne lips, Ver. 7.

Q. Who is the floathfull kinne unto?

An. To him that is a great waster, Ver. 9.

Q. How?

An. As the one gets nothing, so the other spends
all, and both their lives end in poverty.

Q. What is the meane to rise to honour?

An. Humility, Ver. 12.

Q. What procureth audience before high persons?

An. Gifts, Ver. 16.

Q. What lies in the power of the tongue?

An. Death or life.

Q. How do the words of rich and poore differ?

An. The one speaketh roughly, as depending on
his wealth; the other meekly, as fearing his pover-
ty, Ver. 23- and in cha. 10. 15.

The Doctrine of the 19. Chapter.

Question.

What follows wisdom?

An. Sinne, Ver. 2.

Q. Who gather many friends?

An. He that is rich.

Q. Who is destitute of comfort?

An. He that is poore, Ver. 4-7.

Q. Who shall not escape unpunished?

An. A false witness.

Q. Who is he that shall perish?

An. A teller of lyes, Ver. 9.

*Q. What is it to deferre anger, or to passe over
offences with a charitable minde?*

An. Discretion in the soule, & glory to God, Ver. 11.

Q. What is the Kings wrath compared unto?

An. The roaring of a Lyon.

Q. To what his favour?

An. To the morning dew, Ver. 12.

Q. Of whence have we riches?

An. By inheritance from the world.

Q. But of whence a vertuous wife?

An. From the hands of the Lord, Ver. 14.

Q. Who lendeth to the Lord?

An. He that hath mercy upon the poore, and
will be his recompence, Ver. 17.

Q. Who is better than a rich lyar?

An. A poore man that is true, Ver. 22.

Q. How are the simple kind ignorant admonished?

An. By the punishment of the scornfull, Ver. 25.

The Doctrine of the 20. Chapter.

Question.

Why must we beware of much wine?

An. Because wine-bibbers are scoffers, and
apt to quarrell, Ver. 1.

Q. Is it a disgrace to cease from strife?

An. No, but an honour.

Q. How?

An. Because every foole will be meddling, Ver. 3.

Q. Why will not the floathfull plow?

An. Because it is Winters.

Q. 17. 28

Q. What shall he therefore do in Summer?
A. Booge, ver. 4.
Q. What is the fruit of a religious Magistrate?
A. The ruine of sin: He scattereth away all evil with his eyes, ver. 8.
Q. What doth drunkenness cause?
A. Poverty.
Q. What doth watchfulness bring?
A. Plenty of bread, ver. 13.
Q. How steemes the bread of deceit?
A. Sweet at the first.
Q. How afterward?
A. Like gravell in the mouth, ver. 17.

The Doctrine of the 21. Chapter.

Question.

W. Ho is highest in authority under God?
A. The King.
Q. Can he do all things then as please him?
A. No: no otherwise than God hath appointed.
Q. Why so?
A. Because the hearts of Princes are in the hands of the Lord, to dispose as he seeth good.
Q. Is not the company of a contentious woman irksome?
A. Yes, and it is better to dwell in a corner of the house-top, than with such a one in a wide Palace, ver. 9. 10.
Q. Who shall cry, and not be heard?
A. He that stoppeth his ears at the crying of the poor, ver. 13.
Q. What is it to wander out of the way of knowledge?
A. All one, as to remain among the dead, ver. 16.
Q. Which is better, Wisdom or Strength?
A. Wisdom.
Q. How prove you that?
A. Because Wisdom overthroweth the confidence of the mighty, ver. 22.
Q. Doth God accept the prayers of the wicked?
A. No: their sacrifices are an abomination to him, ver. 27.
Q. May anything prevail against the decree of the Lord?
A. No, neither Wisdom, Understanding, nor Counsel, ver. 30.

The Doctrine of the 22. Chapter.

Question.

W. What is the estimation of a good name?
A. More worth than riches, ver. 1.
Q. Why must we flye the path of the forward?
A. Because their way is full of thorns & snares, ver. 5.
Q. When we see a plague hang over us for our offences, what must we do?
A. Hide our selves under the shadow of Gods mercy, by calling upon his name.
Q. But what do the foolish do such a time?
A. Go on still without repentance, and are punished, ver. 5.
Q. To make children prove virtuous old men, what shall we do?
A. Instruct them therein in their youth, ver. 9.
Q. Why is borrowing grievous?
A. Because the borrower is servant to the lender, ver. 7.
Q. What kindles strife?

A. The scorner.
Q. How must we quench it?
A. By casting out the scorner, ver. 10.
Q. Whose familiarity ought Princes to use?
A. Such as are pure of heart, ver. 11.
Q. What virtue especially becomes a learner?
A. Humility: Bowe downe thine ear, and heare the words of the wise, ver. 17.
Q. What will the Lord do to them that robbe the poor?
A. Spoyle the soules of them, as they spoyle theirs, ver. 22. 23.
Q. With whom is it dangerous to converse?
A. With the angry and furious man, ver. 24.

The Doctrine of the 23. Chapter.

Question.

At the table of rulers what must we remember?
A. Sobriety, ver. 1. 2. 3.
Q. Is it wisdom to labour to be rich?
A. It is not.
Q. What is the reason?
A. The inconsistency of riches, that make themselves wings, and flye away like an Eagle toward heaven, ver. 5.
Q. What is correction to a child?
A. Deliverance from destruction, ver. 14.
Q. Is envie forbidden?
A. Yes, even against sinners.
Q. How?
A. Not to vex our selves at their prosperity, nor grieve in that we are not like them, ver. 17.
Q. Why?
A. Because they shall bee cut downe like grasse, and wither: but our hope shall continue, Ps. 37. 1.
Q. Why must wee not keepe company with drunkards and Gluttons?
A. Because their life is odious, and their end poverty, ver. 31.
Q. What is the comfort of parents?
A. The spirituall wisdom of their children, V. 34.
Q. What part of our body must wee dedicate to Wisdom?
A. Our heart, ver. 35.
Q. Why is a IVorne compared to a deep ditch?
A. Because shee devoureth the soules of many, ver. 27.
Q. To whom is woe, sorrow, wounds, and redness of eyes?
A. To them that tarry long at the wine, and seek out mixt wine, ver. 30.
Q. What other inconveniences follow drunkenness?
A. Though it be pleasant at the first, it biteth like a Serpent in the end: it inkindleth lust, and makes a man seildle of wrong, ver. 22. 23. 24.

The Doctrine of the 24. Chapter.

Question.

How is woe to be enterprised?
A. Advicidly, and with counsell, ver. 6.
Q. When is mans courage tryed?
A. In the day of adversity, ver. 10.
Q. What must we doe, when wee see the innocent oppressed?
A. Deliver them.
Q. But if we doe that, are we entic'd to sin, we know it not?

An. No: for God which searcheth the heart, sees the contrary, Ver. 11-12.

Q. What danger is hee in that rejoycest at another mans fall?

A. To turne the wrath of God from another upon himselfe, Ver. 17-18.

Q. Who is to be abhorred of the whole world?

A. He that faith to the wickedness thou art righteous, Ver. 24.

Q. Who is to be revered of the whole world?

A. He that boldly rebuketh the wicked, Ver. 25.

Q. In what state is the field of the sloathfull?

A. Over-grown with thorns and nettles, Ver. 31.

Q. What instruction receiveth we thereby?

A. To beware of the like sinne.

Q. What are the words of the sloathfull?

A. Yet a little sleepe, a little folding of the armes: on there is a Lyon without: &c. that so he may still cherish his lazie humour, Ver. 33.

The Doctrine of the 25. Chapter.

Question.

When is a Prince a meette vessel for the Lords use?

A. When he is purged from vice, and the corruption of lewd counsellors, Ver. 5.

Q. What are words spoken in his place compared unto?

A. Apples of gold, set in pictures of silver, V. 11.

Q. What is a faithfull messenger to him that sendeth him?

A. As cold in extremity of heate, Ver. 13.

Q. To what may wee liken him that boasteth of false valour?

A. To clouds and winde without raine, making a great shew without any performance, Ver. 14.

Q. How must we taste the pleasures of this world?

A. As wee would honey, moderately, lest wee surfeit, Ver. 16.

Q. What is he like unto that beareth false witness against his neighbour?

A. An Hammer, a Sword, or a sharpe Arrow.

Q. Why?

A. Because his words bruize and wound, Ver. 18.

Q. What is the unfaithfull like unto in the time of trouble?

A. A broken tooth, or a sliding foot, Ver. 19.

Q. To take a mans garment from him in Winter, what is it like?

A. Vinegar poured upon Allom, because as the Vinegar dissolveth the Allom, so doth such cruelty undoe the needy, ver. 20.

Q. Must we hate him that hateth us?

A. No: but give him bread if he be hungry, & drink if he be thirsty; that so by noting our courtesy, his own conscience may reclaim him, Ver. 21-22.

Q. What is he like that cannot bridle his own mouth?

A. A City without wals, subject to any danger, Ver. 23.

The Doctrine of the 26. Chapter.

Question.

Is honour a reward for a foole?

A. Yes, as intromittent as Snow in harvest, v. 1.

Q. Need we to feare a curse that is causeless?

A. No more than the Sparrow doth the Fowler,

when she is in her flight, Ver. 2.

Q. To whom belongs a spurr or a whip?

A. To the Horse.

Q. To whom the rod?

A. To the foole, ver. 3.

Q. What is it to give honour to a foole?

A. Even the same as to hide a Pearle amongst a heape of stones, Ver. 8.

Q. Of whom is there lesse hope than of a foole?

A. Of him that is wise in his own conceit, V. 12.

Q. What is it to meddle in a brawle?

A. As much as to take a curst Dogge by the eares, ver. 17.

Q. What doth the deersfull man in his rage?

A. Mischiefe, and sayes it is a jest, like him that is mad, throwing fire-brands abroad, and must be borne withall, because he is mad, Ver. 18-19.

Q. What is the reward of them that devise mischief to others?

A. To fall into their owne pit, and to be crushed with the stone they rowle, Ver. 27.

The Doctrine of the 27. Chapter.

Question.

Of whom must we be praised?

A. Not of our selves, but of others, ver. 9.

Q. What is anger?

A. Cruell.

Q. What is envie?

A. Not to be flood against, ver. 4.

Q. Why may we not boast of to morrow?

A. Because wee know not what the success of the day will be, ver. 1.

Q. What are the wounds of a lover?

A. Faithfull.

Q. What are the kisses of an enemy?

A. Dangerous, ver. 6.

Q. Who despiseth delicate meates?

A. He that is full.

Q. Who thinketh bitter things sweet?

A. The hungry soule.

Q. Is the beaſt counsell of a friend pleasant?

A. Yes, as an ointment of perfume, so doth it rejoyce the heart, ver. 9.

Q. In times of extremity what must we cleave to?

A. Rather a neighbour neare hand, than a brother far off, ver. 10.

Q. Can a contentious woman be concealed?

A. No more than the wind, ver. 16.

Q. Ought not hee that attendeth to be recompensed?

A. Yes, as he that keepeth the fig-tree shall eat the fruit thereof, Ver. 18.

Q. May the eye of a man be satisfied?

A. No more than the grave, which is never full, ver. 20.

Q. May a foole be separated from his folly?

A. No: nor if you bray him in a morter with a pestell, ver. 22.

Q. What is the duty of a Pastor?

A. To know the state of his flocke, and to be watchfull over them, ver. 23.

The Doctrine of the 28. Chapter.

Question.

What is the terror of a guilty conscience?

A. To flye, though no man pursue.

Q. What

Q. What is the security of innocency?
A. To be confident as a Lion, Ver. 1.
Q. What causeth the change of many Princes?
A. The transgression of the land, ver. 2.
Q. From whom doth the weaker gather his wealth?
A. Not for himselfe, but for some other that will be better, ver. 8.
Q. Who shall obtaine mercy?
A. He that confesseth his sinne,
Q. Who not?
A. He that hideth his offences, ver. 13.
Q. Is it good to set a wicked Ruler over the people?
A. No: for he will behave himselfe like a roaring Lion, or hungry Beare, ver. 15.
Q. Shall goods evill gotten prosper?
A. They shall vanish, ver. 20. & cha. 31.
Q. Shall a man that rebuketh, find favour with the rebuked?
A. Yes, in the end, more than hee that flatters him, ver. 23.
Q. What is he that rebatheth father or mother?
A. Beside a theefe, a destroyer, ver. 24.

The Doctrine of the 29 Chapter.

Q. Question.
What is it to stand against correction?
A. Obstinacy, a disease incurable, ver. 1.
Q. What comes by the authority of the righteous?
A. Joy and comfort.
Q. What when the wicked rule?
A. Sorrow and sighing, ver. 2.
Q. How is a Kingdome preserved?
A. When the Magistrates are just.
Q. How is it brought to ruine?
A. When the Magistrates take bribes, ver. 4.
Q. What is the end of flattery?
A. Deceit, ver. 5.
Q. How is the foole knowne?
A. By his lavish speech, hee poureth forth his minde at once.
Q. How is a wise man knowne?
A. By his taciturnity: hee will not speake but upon occasion, ver. 11.
Q. How doth wickednesse increase?
A. With the number of them that commit wickednesse, ver. 16.
Q. What doth too much lenity?
A. Make a servant presume to be as a son, V. 21.

The Doctrine of the 30 Chapter.

Q. Question.
What is the danger poverty may fall into?
A. Theft.
Q. What is the danger wealth may fall into?
A. Forgetfulness of God.
Q. What state of life must we then pray for?
A. A competent: neither too much, nor too little, ver. 8-9.
Q. What kind of people are those, whose teeth are in swords, and whose jaws are knives, to eat up the poore?
A. Usurers and Extortioners, ver. 14.
Q. Which are the foure things that are never satisfied?
A. The grave, the barren wombe, the earth for

water, and the fire for fell, ver. 16.
Q. What are the three things that are hid, and the fourth that cannot be knowne?
A. The way of an Eagle in the ayre, the path of a Serpent over a Rocke, the course of a ship in the Sea, and the haunt of a man with a maide, ver. 19.
Q. Which are the foure things that commonly abuse the State whereunto they are called?
A. A servant put in authority, a foole at a banquet, a hatefull woman married, and an handmaide the heire to her Mistresse, ver. 22-23.
Q. Which are the foure small creatures that give checks to men for wisdom?
A. The Pismire, that prepareth meat in Summer against Winter: the Coney, that builds her house in the rocke: the Grasshopper, that observes order, yet hath no ruler: and the Spider, that takes hold in Kings Palaces, ver. 25-26-27-28.

The Doctrine of the 31 Chapter.

Q. Question.
What learnes you in this Chapter?
A. To be chaste and temperate, ver. 3.
Q. Chaste, as how?
A. In these words: Give not thy strength to women.
Q. Temperate, as how?
A. To refrain from drinking of wine, ver. 4.
Q. What learnes you else?
A. How to know a vertuous woman.
Q. How is a vertuous woman knowne?
A. By her painfullnesse: Shee seeketh wool and flaxe, & laboureth chearfully, ver. 13. By her watchfulness: Shee will rise while it is yet night, V. 15. By her providence: With the fruit of her hand she planteth a Vineyard, ver. 16. By her charity: Shee stretcheth out her hand to the poore, ver. 20. And by her faith, in the latter day shee shall rejoyce, ver. 21.
Q. How should a man make choice of a woman?
A. Not by favour: it is deceitfull: not by beauty: it is vaine: but by the feare of the Lord, which cadures for ever.

ECCLESIASTES, or the
PREACHER.

Q. Question.
Who wrote this booke?
A. Solomon.
Q. Why is it called by the name of the PREACHER?
A. Because Solomon, by way of exhortation, labours to instruct all men how to hate the vanities of this world, and to affect nothing but heavenly blessednesse.

CHAP. I.

Q. Question.
What are the pleasures of this life?
A. Vanity of vanities, ver. 2.
Q. Is there any thing under heaven, a man may say this hath not been before?
A. No.

An. Nothing, ver. 16.
Q. Is wisdom also vanity?
An. Yes, and vexation of spirit, ver. 17.
Q. What wisdom doth he meane?
An. State policy, or skill of prophane arts and sciences.

CHAP. 2.

Question.

Wherein then consisteth happinesse? in mirth and joy?

An. No, ver. 2.
Q. In banquetting?
An. No, ver. 3.
Q. In sumptuous building?
An. No, ver. 4.
Q. In gold and silver?
An. No, ver. 5.
Q. In multitude of servants?
An. No, ver. 8.
Q. In authority?
An. No, ver. 9.
Q. What is the reason?
An. Because they are transitory, and leave behind them vexation of spirit, ver. 11.
Q. Wherein is the foole and wise man alike?
An. In death, ver. 16.
Q. What are the dayes of man?
An. Travaile and sorrow, ver. 23.
Q. What only is to be desired in the world?
An. That spirituall joy, which is the gift of God.

CHAP. 3.

Question.

What is here set downe?

An. The mutability of time.
Q. What learne you by this?
An. First, that nothing in this world is permanent. Secondly, not to be grieved, if wee have not all things at once; nor enjoy them so long as we would, from the 1. to the 8. Thirdly, to call out a season for our actions.
Q. Why can wee have nothing but by painfull travail?
An. Because thereby the Lord will humble us, ver. 18.
Q. Are the conditions of men and beasts alike?
An. Yes, as touching the death of the bodies, ver. 19.
Q. How do they differ?
An. The one is partaker of reason, the other is governed by sense: the one perisheth body and soule, the other liveth eternally.
Q. How? both body and soule?
An. Yes, after the resurrection of the flesh.

CHAP. 4.

Question.

How doth he further prove vexation of spirit?
An. In that the innocents are still oppressed, and none comforteth them, ver. 1.
Q. How is a poore man preferred before a King?
An. By wisdom, ver. 19.

Q. What is the bond of friendship?
An. Society.
Q. What is the benefit of society?
An. Mutual comfort, and helpe one man to another, ver. 10-11-12.

CHAP. 5.

Question.

In speaking to God, what must we avoide?
An. Temerity and multitude of words, ver. 2.
Q. Who seeth the oppression of the poore?
An. The Lord.
Q. Who shall redresse them?
An. He that sees them, ver. 8.
Q. What learne we by this?
An. Not to be astonished at the malice of the world, since our revenger lives.
Q. How is the desire of the covetous?
An. Insatiable, ver. 10.
Q. For what is the night appointed?
An. For rest unto all creatures.
Q. How rests the covetous man?
An. Unquietly.
Q. How rests the poore labourer?
An. His sleep is sweet unto him, ver. 12.
Q. Can riches do their owners hurt?
An. They can, and do.
Q. How?
An. By the abusing, or not using of them.
Q. What doth the working labour for?
An. Oft-times for nothing but the wind.
Q. When doth wealth prove a blessing?
An. When God, that gives it, gives also a heart to enjoy it.

CHAP. 6.

Question.

How is the rich man miserable?
An. In that God hath given him much treasure and wealth, and hee wanteth power to enjoy it, verse 2.
Q. How commeth that to passe?
An. Either by parsimony, losse, or sodaine death.

CHAP. 7.

Question.

Why is the day of death better than the day of birth?
An. Because our birth is the entrance to sorrow and affliction; and our death the gate to joy and happinesse, ver. 3.
Q. Why is it better to goe to the house of mourning, than to the house of laughter?
An. Because in the house of mourning wee shall behold the judgements of God, and thereby learne to amend our lives, ver. 4.
Q. Why is it better to heare the rebuke of a wise man, than the song of a foole?
An. Because the one is instruction, the other losse of time.
Q. What is the perverseness of the world?
An. That the just sometimes perish, and the wicked man continueth long in his malice, ver. 17.

Qy When we are admonished to leave wickednes,

An. Come at the first call, ver. 18.

CHAP. 8.

Question.

Whom doth a Tyrant hurt?

An. Himselfe as well as others, ver. 9.

Qy. Doth God punish sinners?

An. Yes.

Qy. Wherefore?

An. To their great judgement.

Qy. Doth God afflict the righteous?

An. Yes.

Qy. Wherefore?

An. For their tryall, and to their greater comfort, ver. 12. 13. 14.

CHAP. 9.

Question.

Of prosperity and adversity teach us whom God loveth, and whom he hateth?

An. No.

Qy. Why?

An. Because they happen indifferently both to the righteous and unrighteous, ver. 2.

Qy. What is the difference then?

An. The righteous are assured of Gods favour faith, so are not the other, ver. 4.

Qy. What is the opinion of Epicures?

An. They had rather be abject and live, than honourable and die, which is meant by the live dogge and dead Lion, ver. 4.

Qy. Why worthy of that opinion?

An. Because after this life they thought there was no other being.

Qy. How doth the World deceive her favourites?

An. By making them thinke they are blessed of God, when they have wealth and good successe, in this life.

Qy. Are not they then the blessings of God?

An. Yes, to them that use them to his glory, and the benefit of the poore: otherwise not.

CHAP. 10.

Question.

How are the deeds of the wise?

An. Discreet.

Qy. How are the deeds of the fools?

An. Rash and absurd, ver. 4.

Qy. What vanity doth Solomon note in this Chapter?

An. That the worthy are displaced, and the unworthy advanced, ver. 6. 7. That the Land is miserable, whose Prince wanteth Wisdom, and whose Nobles are given to their owne lusts and pleasures, ver. 16.

Qy. What treason doth God condemne in a Sabite against his Prince?

An. Not onely treason in act, but treason in thought, ver. 20.

CHAP. 11.

Question.

To whom must the rich be liberall?

An. To the poore.

Qy. When?

An. In this life, because after death there is no further power.

Qy. How must they be liberall?

An. In dispersing their almes to many.

Qy. By what example are we taught to be charitable?

An. By the cloud, that powreth raine by the sea, that casteth up her increase by the Sun, that casteth out his beames from East to West, all which are not thus servicable and gracious for themselves, but for the benefit of others.

Qy. How shall the charitable man be rewarded?

An. With plenty on earth, and treasure in heaven.

Qy. If vanity be forbidden, why doth Solomon in the ninth verse of this Chapter counsell us to follow the lusts of our owne hearts?

An. He doth it in derision (as if hee should say) Goe to ye worldlings, glut your selves with all manner of vanity, but remember that one day you shall come to judgement for all, ver. 9.

CHAP. 12.

Question.

To whom must we dedicate our youth?

An. To the Lord.

Qy. Why?

An. Because in age we shall bee more unapt, ver. 4.

Qy. Why shal we be more unapt?

An. By reason of the weaknesse of the body, which is set downe in the 3. 4. 5. 6. & 7. verses.

Qy. Whither returns the soule in death?

An. To him that gave it, ver. 7.

Qy. What is the main reason that wee should feare God?

An. Because he will bring every work and every secret thought to judgement.

The Song of SOLOMON.

CHAP. I.

Question.

What is contained in the Song of Solomon?

An. A lively description of the mutual love between Christ and his Church, under the names of Bride and Bridegroome.

Qy. Doth it onely concerne the Church in generall?

An. No, it will hold of every faithfull soule.

Qy. To whom doth the faithfull soule compare her Bridegroome Christ Jesus, in this first Chapter?

An. To the favour of a sweet oynment, because of his gracious benefits toward her, ver. 3. To the Chariots of Pharaoh, because of his power and strength, ver. 8. To a bundle of Myrrhe, because of his holinesse, ver. 13. To the grapes of Hagedi, for his saving health, ver. 14.

Qy. Can the soule approach nere unto Christ of her owne accord?

G 3

An. No.

An. No; not except she be drawne; that is, incited by his holy Spirit, ver. 14.

CHAP. 3.

Question.

Where doth the Church desire to rest?
An. Under the shadow of Christ.

Q. With what shall she be fed?

An. With the fruit of his doctrine, ver. 5.

Q. To whom doth Christ compare his Church?

An. To a Rose, and a Lilly among thornes.

Q. Why?

An. First, for her beauty and pleasure. Secondly, for her excellency above all other things, in that all other things, in respect of her, are but as thornes, ver. 2.

Q. How doth she figure the coming of Christ?

An. Under the name of a Roe or young Hart, looking through the grates of a window.

Q. What is understood by that?

An. The divinity of Christ, shining through his humanity, ver. 9.

Q. Cannot he then be perfectly known in this life?

An. No; no more than one that stands behinde a grate, can be wholly or perfectly seen to our bodily eyes.

Q. What did Christ after he came?

An. Called to his beloved the Church, ver. 10.

Q. Did she appeare as his calling?

An. No: she hid her selfe in the holes of the Rockes, ver. 14.

Q. Why did she so?

An. Because of her sin.

Q. How did he comfort her?

An. By telling her the winter was past; that is, sin was killed, and the chearfull spring appeared; that is, grace and salvation was come, ver. 11, 12.

Q. What is the Church compared unto?

An. To a Dove.

Q. Why?

An. Because of her meeknesse, ver. 14.

Q. What are the enemies of the Church compared unto?

An. To Foxes.

Q. Why?

An. Because of their malice and craft, ver. 15.

CHAP. 3.

Question.

What is the desire of the Church?

An. To be joynd inseparably with Christ, ver. 4.

Q. How doth she thinke to satisfy her desire?

An. By seeking after him.

Q. When?

An. At all times, and in all places; but especially in the time of trouble and persecution, ver. 12.

Q. Will he heare her?

An. Yes, and deliver her, making her rise out of the wilderness of affliction, like a pillar of smoke, perfumed with myrrhe and incense.

Q. How is that?

An. Triumphantly.

Q. What will be then do?

An. Shew her his place of rest, the guard set to keep it, and his crowne of glory, ver. 7, 8.

Q. Who be these?

A. First, quiet of conscience; secondly, protection of Angels; thirdly, eternall happinesse.

CHAP. 4.

Question.

What doth Christ in this Chapter?

An. Set forth the beauty of his Spouse.

Q. How?

An. By comparing her to divers precious and pleasant things.

Q. To what doth he compare her eyes?

An. To a paire of Doves, ver. 1.

Q. To what her haire?

An. To a flocke of Goates, looking down Gilead.

Q. To what her teeth?

An. To the wooll of sheepe new washt, ver. 2.

Q. To what her lips?

An. To a thread of Scarlet, or the dropping of the honey-combe, ver. 11.

Q. To what her necke?

An. To the tower of David, ver. 4.

Q. To what her breasts?

An. To two young Roes, feeding among the Lillies, ver. 5.

Q. To what her love?

An. To the pleasures of wine, or the favour of sweet spices, ver. 10.

Q. To what her whole body?

An. To a Garden planted with Pomegranates, Spikenard, Calamus, Cynamon, Myrrhe, and all other chiefe Spices, ver. 13, 14.

Q. What must we understand by Doves eyes?

An. Eyes single and chaste.

Q. What by flocke of Goates?

An. The multitude of the faithfull, spread abroad and scattered as Goats on Mountaines.

Q. What by teeth like flocke of sheepe?

An. Equality or likenesse of Saints one to another.

Q. What by lips like Scarlet thread, or dropping of honey-combe?

An. Words no lesse pure and comely than sweet.

Q. What by her two breasts like two young Roes?

An. The two Testaments, by whose milke the Church nourisheth her children.

Q. The Church, or the soule of the faithfull, being compared to a Garden, what doth she?

An. Call upon her Bridegroom, Christ Jesus, to be unto her a fountaine of living water, and to breathe upon her with the breath of his holy Spirit, that she may fructifie.

Q. In what?

An. In love and true obedience.

Q. Why is the Church of Christ compared unto these earthly perfections?

A. Because of our weak capacity, that by these visible beauties, wee may in some measure apprehend the invisible glory of Christ and his Elect.

CHAP. 5.

Question.

What doth Christ in this fifth Chapter?

A. Call the faithfull to a banquet of Spices, Honey, Milke, and Wine.

Q. What is signified thereby?

An. His

CHAP. 3.

Question.

- O**F whom will the Church be taught ?
An. Of Christ alone, ver. 1.
Qy. By whom is she upheld ?
An. By the strength of his hands, ver. 3.
Qm. What say doth she desire Christ to manifest his love towards her ?
An. By setting her as a seal upon his heart, and signet upon his arme, ver. 16.
Qy. What is his love ?
A. A burning zeale, not to be quenched, ver. 7.
Qy. How is his zeale ?
An. Cruell, like the grave, ver. 9.
Qy. Wherein is the dwelling of Christ ?
An. In his Church.
Qy. How must it be fortified for his presence ?
An. With a wall and a doore.
Qy. What is understood by these two things ?
An. Fidelity and constancy.

ESAIAH.

Question.

- H**ow was Esaiiah descended ?
An. From the lineage of Kings.
Qy. Who was his father ?
An. Amoz, brother to Azariah, King of Judah.
Qy. How long did he prophesse ?
An. Threecore and foure yeares, from the time of Uziah, to the reigne of Manasseh.
Qy. Who put him to death ?
An. Manasseh.
Qy. Upon how many points doth the doctrine of the Prophess consist ?
An. Upon three.
Qy. Which be they ?
An. Instruction, Reprehension and Consolation.
Qy. Instruction, how ?
An. To teach them to know their sins.
Qy. Reprehension, how ?
An. To rebuke them for sin.
Qy. Consolation, how ?
An. To comfort them upon their repentance.

CHAP. 4.

Question.

- W**hat was the first sin Esaiiah reproved ?
An. The ingratitude of the Israelites.
Qy. Wherein stood their ingratitude ?
An. In forsaking their God, that had nursed and brought them up.
Qy. How doth he shew their ingratitude ?
A. By the example of brute beasts : The Ox & the Ass know their Masters crib, but Israel forgets his God, ver. 3.
Qy. What was the second sin Esaiiah reproved ?
An. Obstinacy and stubbornesse of heart.
Qy. How were the Israelites obstinate ?
A. In that being plagued, they continued still in their wickednesse, ver. 5.
Qy. What is threatened to such kinde of people ?
An. Desolation to their land, and destruction to themselves, ver. 7-8.

His bounty, in heaping his graces upon the faithful, ver. 1.

Qy. Are we ready to come when hee calls ?
An. No, sleep, that is, the care of this world, detaines us, ver. 2.

Qy. Doth he then straights forsake us ?
An. No : hee stands without calling still till his lockes be wet with the dew of the night.

Qy. What understand you by that ?
An. The long patience of the Lord toward sinners, ver. 3.

Qy. But if we abuse that patience, what shall befall us ?

An. We shall seeke the Lord, and he will not be found, ver. 6.

Qy. In his absence what successe have we ?
A. We fall into the hands of cruell watchmen.

Qy. Who be they ?
An. False teachers.

Qy. How do they handle us ?
An. Wound our consciences with their traditions, ver. 7.

Qy. What mark doth the Church deliver of Christ to find him out ?

A. She sayes his head is of gold, ver. 11. His eyes are like Doves, ver. 12. His cheekes are as beds of Spices, and sweet flowers, ver. 13. His lips like Lillies dropping with Myrrhe, ver. 13. His hands as rings of gold set with the Chrysolite, ver. 14. His belly as Ivory covered with Saphires, ver. 14. His legs as pillars of Marble set upon sockets of gold, ver. 15. His countenance as Libanon, ver. 15. His mouth as sweet things, ver. 16.

Qy. What is signified by these comparisons ?
An. The infinite gifts and graces which the presence of Christ brings to the faithful.

CHAP. 6.

Question.

- H**ow is the Church assured of the love of Christ ?
An. By his words.
Qy. What are they ?
An. I am my beloveds, and my beloved is mine, vers. 2.
Qy. How many Churches be there ?
An. But one true Church, as there is but one Christ, the head thereof.
Qy. How ought the Church to be affected ?
An. Chastly, and without pollution.
Qy. How is her aspect ?
An. Fresh as the morning faire as the Moon : cleare as the Sonne : and terrible as an army with banners, vers. 5.

CHAP. 7.

Question.

- H**ow many are the speciall vertues of the Church ?
An. Two : faith, and good works.
Qy. How are they expressd unto us ?
An. By the similitude of the Palme-tree, ver. 7.
Qy. What are the properties of the Palme-tree ?
An. The leaves are alwaies greene, and the fruit continuall.
Qy. Apply it.
An. As the tree is alwaies greene, and full of fruit, so ought our faith to be flourishing, and our good deeds without ceasing.

Q^y. What was the third sin Esaiab reprov'd ?
An. Hypocricie.
Q^y. Wherein were they Hypocrites ?
An. In thinking to please God with the multitude of sacrifices, notwithstanding that they neither had Faith nor Repentance.
Q^y. To say they do any other service to God without faith and repentance, how is it accepted ?
An. The Lord turns away his face, hides it, and thinks it abominable, ver. 13-14-15.
Q^y. But if we come with a pure heart, how will he deal with us ?
An. Though our finnes be as red as Crimfon, he will make them as white as snow, ver. 18.
Q^y. What was the fourth sin Esaiab reprov'd ?
An. Extortion, their hands were full of blood : their Princes maintained thieves, and delighted in bribes : nor was the widow or fatherlesse regarded.
Q^y. How did God account them for their offences ?
An. As enemies, ver. 24.
Q^y. How did he threaten to punish them ?
An. By pouring out his vengeance upon them.
Q^y. After what manner ?
An. In burning out the dross of their wickedness by the fire of affliction, ver. 25.

CHAP. 2. 3. 4.

Q^{uest}ion.
In all the threatenings which God pronounceth against the world for sin, what is still remembred ?
An. The mercy of his Covenant, that his Church should still be preserved and planted.
Q^y. Where ?
An. In Jerusalem first, and after through the whole world, ver. 2.
Q^y. What learn you by that ?
An. That the Gentile, as well as the Jew, shall be made partaker of the reconciliation between God and men by the coming of Christ Jesus.
Q^y. Where doth the Prophet advise us to shelter us, it comes against the wrath of God ?
An. In the clefts of the Rocks.
Q^y. Of what Rocks ?
An. The wounds of that living Rock, our Saviour.
Q^y. What was the fifth sin Esaiab reprov'd ?
An. Hanghtiness of minde.
Q^y. How was it punished ?
An. By being brought low, chap. 2. 12.
Q^y. What was the sixth sin Esaiab reprov'd ?
An. Mens confidence in their riches.
Q^y. How was that punished ?
An. They were made poore, cha. 2. 19.
Q^y. Where rests the spoile of the poore ?
An. In the houses of the covetous, cha. 3. 14.
Q^y. What other sin doth the Prophet complain of ?
An. Impudence : They declared their sin as Shame, and they hid it not.
Q^y. What doth he denounce against that ?
An. Woe unto their soules, cha. 3. 9.
Q^y. What is the Kingdom of Christ to believers ?
An. A Sanctuary.
Q^y. As how ?
An. In the day time a shadow from the heat, and a covert from storms of all afflictions whatsoever, chap. 4. 6.
Q^y. What was the seventh sin Esaiab reprov'd ?
An. The pride of women.
Q^y. Wherein did their pride consist ?
An. In their looks, in their gate, and their clothing.

Q^y. How were their looks ?
An. Hanghy.
Q^y. How was their gate ?
An. Mingling, and they made a tinkling with their feet, chap. 1. 19.
Q^y. How was their attire ?
An. Too costly and effeminate, using perumes, bracelets, earrings, curlings, and such like, more than was needfull.
Q^y. How did God punish them ?
An. He turned their sweet favours into stinkes, their neat array into sack-cloth and rags, their pride of haire into baldnesse, and their beauty into burning, cha. 3. 24.
Q^y. Dost God hold the husbands of such women excus'd ?
An. No : hee lets them fall by the sword, takes away the wife, and the strong from amongst them, and sets fooles and effeminate persons to rule the Land, chap. 3. 25.

CHAP. 5. to 7.

Q^{uest}ion.
What doth Esaiab compare the house of the Israelites unto ?
An. To a Vineyard.
Q^y. Who planted it ?
An. God.
Q^y. With what ?
An. With the best plants.
Q^y. What fruit brought it forth ?
An. Wilde grapes.
Q^y. What did the Lord to it then ?
An. He pull'd down the hedge, and laid it waste, chap. 5. 1. 2. 3.
Q^y. Apply this to the present time.
An. England may be said to be the Vineyard of the Lord, the inhabitants his Vine, which he hath a long time cherisht and defended ; but if he finde we bring forth wilde grapes for good grapes, seeds of corruption for deeds of sanctity, hee will suffer us to be treden downe and destroyed.
Q^y. Against how many sorts of men doth Esaiab pronounce a woe in this Chapter ?
An. Against five.
Q^y. Which are the first ?
An. Extortioners : Woe unto them that joyned house to house, and land to land, cha. 5. 8.
Q^y. Which are the second ?
An. Drunkards : Woe unto them that rise early to drinke Wine, and so them that continue untill night, chap. 5. 11.
Q^y. Which are the third ?
An. Inticers to vanity : Woe unto them that draw iniquity with cords of vanity, and sinne as with cart-ropes, chap. 5. 12.
Q^y. Which are the fourth ?
An. Perverters of truth : Woe unto them that speake good of evil, and evil of good ; which put darkness for light, and light for darkness, ch. 5. 30.
Q^y. Which are the fifth ?
An. Arrogant contemners of government : Woe unto them that are wise in their owne conceits, chap. 5. 21.
Q^y. How shall it be with those men ?
An. Their root shall be as rottennesse, and their buds as dust, chap. 5. 24.
Q^y. What else ?
An. The Lord will make a signe to a strange Nation,

Viction, that shall come suddenly upon them, and destroy them, chap. 5. 26.

Q^y. How is a messenger of God prepared for his office?

Aⁿ. By the taking away of his iniquity, and the purging of his sin, chap. 6. 7.

CHAP. 7. to 31.

Q^{uest}ion.

Did Esaias prophesie of Christ?

Aⁿ. Yes.

Q^y. How?

Aⁿ. That hee should be borne of a Virgin, and be a stumbling blocke to many of the Jewes, chap. 7. 14. & 8. 13.

Q^y. What should his name be?

Aⁿ. Immanuel.

Q^y. What doth that signifie?

Aⁿ. God with us, which name can agree with none but Christ, because hee was both God and man, chap. 7. 14.

Q^y. Why did God send Christ the Messiah?

Aⁿ. First, in regard of his promise, Gen. 3. 15. Secondly, in regard of his zeale, chap. 9. 7.

Q^y. How doth the Prophet expresse Christ and his Kingdome?

Aⁿ. By a Branch.

Q^y. Why by this word Branch?

Aⁿ. Because as a Branch out of a dead roote, hee sprang up out of the Royall stocke of Judah almost dead, into a Kingdome that shall flourish eternally.

Q^y. Whom did God make his instruments for the punishing of the Israelites?

Aⁿ. The Assyrians and Egyptians.

Q^y. How did they use their authority?

Aⁿ. To their owne glory.

Q^y. What was their reward?

Aⁿ. He was to them a fire, and consumed them; and to his repentant people a light to comfort them, chap. 10. 17.

Q^y. What was that light?

Aⁿ. Christ, the perpetuall Peace-maker, chap. 9. 6. 7. 8.

Q^y. Who was the fire that destroyed the Assyrians?

Aⁿ. The Medes and Persians, chap. 13. 17.

Q^y. How did God punish the Israelites?

Aⁿ. As his children, to chastise them, chap. 13. 14.

Q^y. How the Assyrians and others?

Aⁿ. As his enemies, quite to destroy them, chap. 13. 19.

Q^y. Against how many Kingdomes did Esaias prophesie?

Aⁿ. Against eight.

Q^y. Which be they?

Aⁿ. The Kingdome of the Egyptians, chap. 19. The Kingdome of the Chaldeans, chap. 21. The Kingdomes of Tyre and Zidon, the Kingdome of the Assyrians, chap. 10. 16. The Kingdome of the Israelites, chap. 23. The Kingdome of the Arabians, chap. 25. And the Kingdome of the Divell, chap. 27.

Q^y. Of which of these Kingdomes did God still reserve a small number to himselfe?

Aⁿ. In the Kingdome of the Hebrewes.

Q^y. Did God plague the destroyers of his people?

Aⁿ. He did.

Q^y. What may we learne by that?

Aⁿ. That though God, father-like, chastise his children, he will not suffer any to tyrannize over them.

Q^y. Did God send the Assyrians and the Egyp-

tians to oppress his people?

Aⁿ. He suffered them to be led by their own covetousnes & ambition, & accordingly rewards them.

Q^y. What is the impious resolution of the Epicure?

Aⁿ. Let us care and drinke, for to morrow we shall dye.

Q^y. What is the punishment of it?

Aⁿ. It shall not be purged from them till they dye, chap. 22. 14.

Q^y. Doth the righteous praise God for his judgments?

Aⁿ. They do.

Q^y. What is the reason?

Aⁿ. Because they are faithfullnesse and truth, and because of the sweet end that God workes from them, chap. 25. 1. 4. 8.

Q^y. Were the people soon instructed in the Word of God?

Aⁿ. No: but with much ado, & often repeating, precept upon precept, and line upon line, chap. 28. 13.

Q^y. What was the reason?

Aⁿ. Their corruption of life, and slacknesse to all goodnesse, chap. 28. 7.

Q^y. How were they corrupt in life?

Aⁿ. By professing God with their lips, and denying him in their hearts, chap. 9. 13. 19.

Q^y. What was the punishment assigned unto them for that?

Aⁿ. Their Prophets were blinde, and could not direct, and they had their eyes shut up that they could not see what was good for themselves.

Q^y. What is the doctrine we learne thereby?

Aⁿ. That the Preachers can neither teach, nor the hearers understand, except God open the mouth of the one, and prepare the heart of the other.

Q^y. How doth God punish sinners in this life?

Aⁿ. With the bread of adversity, and the water of affliction, chap. 30. 20.

Q^y. But if they repent, how are they rewarded?

Aⁿ. With great plenty.

Q^y. What is the punishment of the wicked after this life?

Aⁿ. The torments of Hell.

Q^y. Is there any mention made of Hell in the booke of Esaias?

Aⁿ. Yes.

Q^y. Where?

Aⁿ. In the 30. chap. & 33. ver.

Q^y. Receive the description.

Aⁿ. Tophet is prepared of old, even for the King: it is deep and large, the burning thereof is fire and much wood, the breath of the Lord, like a River of brimstone, doth kindle it.

CHAP. 31. to 45.

Q^{uest}ion.

When wee trust in the Lord, how will hee defend us?

Aⁿ. As the Lion doth his prey, chap. 31. 4.

Q^y. But if we forsake him, and seek help of others, what shall become of us?

Aⁿ. Both the helper, and the helped shall perish, chap. 31. 7.

Q^y. What shall their habitation be made?

Aⁿ. A hold for Dragons, and a Court for Ostriches, chap. 34. 13.

Q^y. What fruit shall it yeeld?

Aⁿ. Thornes, nestles, and thistles.

Q^y. But what shall be the habitation of such as depend upon Christ?

Aⁿ. Flou-

An. Flourishing and full of joyt there shall neither Lion, nor noy some Beast come neere it, ch. 15. 2-3. The weakc shall be made strong, cha. 35. 4. The blind shall see, the deafe shall heare, cha. 35. 5. The lame shall leape, the dumbe shall speake, cha. 35. 6.

Qy. Who doth *Esaiab* prophesie should prepare the way of *Christ*?

An. John Baptist, cha. 40. 3.

Qy. Where should he proclaim his message?

An. In the Wildernesse.

Qy. What should his direction be?

An. To have all lets removed, cha. 30. 4.

Qy. May the essence of God be comprehended under any forme?

An. No, no more than the Waters can bee held in a mans fist, heaven measured with a spanne, the dust of the earth numbered, or the mountaines weighed, cha. 40. 12.

Qy. What is the earth in his sight?

An. As a little dust.

Qy. What the Nations of the earth?

An. As a drop of water, or as Grasshoppers, chap. 40. 15. 22.

Qy. But what are they whom the Lord exalteth?

An. As a threshing instrument, able to bruise mountains to powder, or as a whirlwind to scatter hills like chaffe, cha. 41. 15. 16.

Qy. How doth *Esaiab* teach the people to abhorre Idolatry?

An. By describing unto them the power of God, and the wickednesse of Idols, cha. 11. 23. 24.

Qy. Declare the difference.

An. God is a living essence, Idols dead mettall.

God is without beginning,

Idols are made by mens hands.

God can do all things,

Idols nothing.

God knoweth all things,

Idols nothing.

Qy. What comfort have the faithfull in distress?

An. To think they have a God that is able, willing, and hath promised to deliver them, cha. 43.

CHAP. 45. to 55.

Question.

Qy. Whom did God promise deliverance to his people from the captivity of Babilon?

An. By Cyrus King of Persia.

Qy. What was Cyrus?

An. A Heathen Prince.

Qy. Did he not know God?

An. Yes, by a certain particular knowledge of his power, but not to worship him aright, cha. 45. 14.

Qy. How many yeares did *Esaiab* prophesie of this deliverance before it came to passe?

An. An hundred yeares.

Qy. Why did God chuse an heathen Prince to deliver his people?

An. The more to expresse his love and power: for the unlikelier the means was, the greater cause had the Israelites to glorifie him.

Qy. Were not the Babilonians Gods instruments for the punishing of his people?

An. Yes.

Qy. Why then is hee so much offended with them for doing it?

An. Because in executing his judgements, they showed no mercy, and waxed proud by their victory, cha. 47. 6. 7.

Qy. What was the cause of Israels captivity?

An. Their transgressions.

Qy. What is the cause of their deliverance?

An. The covenant of Gods mercy, cha. 50. 1.

Qy. Of what continuance is Gods mercy?

An. For ever: the heavens shall vanish like smoke, and the earth waxe old like a garment, but the salvation of the Lord shall not be abolished, chap. 51. 6.

Qy. Of what continuance are his judgements?

An. But for a time: Can a woman forget the child of her wombe? if she could, yet the Lord will not forget his, cha. 49. 15. cha. 51. 23. & cha. 54. 8.

Qy. To whom then must the afflicted fly?

An. To God.

Qy. How will he establish them?

An. In glory, their foundation shall be of precious stones, cha. 54. 11. In peace, they shall be farre from oppression, cha. 54. 14. In strength, whosoever shall gather himself against them, shall fall, cha. 56. 1.

Qy. How did the Prophet *Esaiab* prophesie of *Christ*?

An. Plainly: as an eye-witnesse, not as a Prophet.

Qy. Wherein?

An. Of his birth by the blessed Virgin, cha. 7. 14. Of his despised poverty and humility, chap. 53. 2. 3. Of his preaching, cha. 61. 1. Of his suffering, death, and buriall, cga. 53. 5. 8. Of his patience and meeknesse, cha. 53. 7. Of his praying for his crucifiers, cha. 53. 12. Of our redemption by his death, chapter 53. 10. 11.

CHAP. 55. to 65.

Question.

For what doth God offer these blessings unto us?

An. Neither for gold nor silver; but freely, as the Prophet saith, Come, buy water, wine, & milke, without silver, and without money, cha. 55. 1.

Qy. What is meant by water, wine, and milke?

An. All things necessary to a spirituall life, as they are necessary to this corporall life.

Qy. What is the recompence God requireth?

An. Obedience, to execute justice, the benefit whereof turnes to man, cha. 56. 1.

Qy. How are our vertues acceptable?

An. If they be without hypocrisie.

Qy. How do hypocrites feele?

An. In punishing the body, and putting on sack-cloth, notwithstanding that their hearts are full of malice, cha. 58. 59.

Qy. How do the faithfull feele?

An. In breaking the bonds of wickednesse, in feeding the hungry, visiting the captive, and cloathing the naked, cha. 58. 6. 7.

Qy. What brings us to the knowledge of these things?

An. The preaching of the Word.

Qy. What kind of men must Preachers be?

An. In voice, Trumpets: in care, Watchmen, to cry aloud and continually, cha. 58. 1. & 63. 4.

Qy. What observation of the Sabbath doth God require?

An. Not to doe our owne wayes, nor finde our owne pleasure, nor speake our owne words; but to call it the holy of the Lord, cha. 58. 13.

CHAP. 65.

Question.

Because the Jews had such Preachers amongst them continually, or yet fell from the Lord, what was their punishment?

An. They were rejected, cha. 65. 12.

Qy. Who were chosen in their stead?

An. The Gentiles, cha. 65. 13.

Qy. What are they?

An. All Nations but the Jews.

Qy. By this his mercy extends to all.

An. Yea, and his Majesty beyond all.

Qy. How prove you that?

An. Because when the Jews would have built him a house, he forbade them, cha. 66.

Qy. What was the reason?

An. Hee filled heaven and earth with his glory, and therefore cannot be included in a Temple of stone.

Jeremiah.

CHAP. 1. to 10.

Question.

Where was Jeremy borne?

An. In Anathoth, a City within three miles of Jerusalem.

Qy. Whose son was he?

An. The son of Hilkiah.

Qy. When began he to prophesie?

An. In the 13. yeare of Josiah King of Juda.

Qy. How long did he prophesie?

An. Till the captivity in Babylon, and somewhat after.

Qy. How many yeeres was that?

An. About forty yeeres.

Qy. When was he sanctified to that office?

An. Even from his mothers wombe, cha. 1. 5.

Qy. What did he after he was called?

An. Proclameth the will of him that sent him, without feare, chap. 1. 17.

Qy. What do we learne by that?

An. Ministers must not intrude themselves into the Church before they are called; and when they are called, they must fore-slow no time, nor bee dismayed for any danger.

Qy. What is the first sin Jeremy reproveth?

An. Idolatry.

Qy. In what words?

An. My people have forsaken mee the fountaine of living waters, to digge them pits, yea, broken pits, that can hold no water, cha. 2. 13.

Qy. After this sin, what is required of them?

An. Repentance.

Qy. Upon repentance, what is promised?

An. Mercy, cha. 3. 12.

Qy. In their repentance, what did they?

An. Turne unto the Lord.

Qy. How ought we to turne unto the Lord?

An. With our whole heart.

Qy. If we do not so, what do we incur?

An. His wrath, by counterfeiting.

Qy. What is Gods wrath like?

An. A consuming fire, cha. 4. 4.

Qy. What is his mercy like?

An. The waters of Siloh.

Qy. Wherein did God shew his justice upon Israel?

An. In delivering them into the hands of their enemies.

Qy. Wherein his Mercy?

An. In saving some (for saith he, I will not make a full end of you) to continue his Church, cha. 5. 18.

Qy. Were the people so full of wickednesse, that hee would so much incense against them?

An. Yea, they did cast out malice and crudity, as the fountaine doth her waters, cha. 6. 7.

Qy. Was there no estate cleare?

An. None: neither Prince, Priest, nor people.

Qy. What was their generall sin?

An. Covetousnesse, cha. 6. 13.

Qy. What were their particular sins?

An. The Prince did not execute justice, cha. 5. 28. The Priests did flatter the people in their sins, crying, Peace, Peace, when there was no peace, cha. 6. 14. The people were of uncircumcised eares, & took delight rather in vaine things, than profitable doctrine, chap. 6. 10.

Qy. All this considered, they could not but see their owne destruction.

An. They did.

Qy. And how did they shinke to escape?

An. By flying to the Temple, where God had promised for ever to be present.

Qy. But how did God answer them?

An. In these words: Will you steale, murder and commit adultery, and swear falsly, and burne incense to Baal; and thinke to bee delivered by standing before me in the Temple? No! I have required obedience, & not sacrifice, cha. 7. 10. 22. 23.

Qy. In what manner did Jeremy prophesie their destruction?

An. By the entering of the Assyrians, a mighty Nation into their Land.

Qy. Rehearse the Prophets words.

An. Lo, house of Israel, I will bring a Nation upon thee from faere, whose quiver is a Sepulchre, and they shall eate thine harvest & thy bread; they shall devour thy sonnes and daughters, they shall eate up thy sheepe and thy bullockes, they shall spoile thy vines and thy fig-trees, and they shall destroy with the sword thy fenced Cities, chap. 5. 15. 16. 17.

Qy. Did they not repent?

An. No, but provoked Gods wrath by other sins.

Qy. What were they?

An. Lying, cha. 3. 2. Deceit, cha. 9. 4. and Disimulation, cha. 9. 8.

Qy. Might not the Prophet pray for them?

An. He might not.

Qy. What was the reason?

An. God had forbidden him.

Qy. What may we learne from Gods forbidding the Prophet to pray for the people?

An. The power and prevalency of prayer, and the severity of Gods justice.

Qy. May we forbear to pray for any, from this command of the Prophet?

An. We may not: it was given the Prophet for our instruction, not imitation.

Qy. I am sure, though they could not see their owne danger, yet Jeremy did, as all true Ministers should, relent at their hardnesse of heart.

An. Yea, and wished his eyes were a fountaine of teares, cha. 9. 1.

Qy. How came that hardnesse of heart in them?

An. They did glory in their misdeeds.

Qy. What ought a man to glory in?

An. Neither

An. Neither in wisdom, strength, nor riches, chap. 9. 23.

Q. In what then?

An. Let him that glorieth glory in this, that he knoweth the will of the Lord, for hee it is that sheweth mercy, judgement, and righteousness on the earth, chap. 9. 24.

CHAP. 10. to 20.

Question.

To whom only belongeth dominion?

An. To the Lord, mighty in power, and King of Nations, cha. 10. 7.

Q. What were the Israelites then in leaving him to cleave 10 idols?

An. Sots and foolcs, chap. 10. 3.

Q. Why?

An. Because they left the truth, to embrace the worke of error.

Q. What was the worke of error?

An. Making of Images, cha. 10. 15.

Q. Whence were they infected with this infection?

An. From the Heathen.

Q. What other errors had the Heathen?

An. Divination by Stars, and Soothsaying.

Q. Is it not lawfull to sewe the conjunction of Stars and Planets?

An. No.

Q. Your reason.

An. Because the Lord in these words hath forbidden it: Bee not afraid of the signes of heaven, though the Heathen be afraid of such, ch. 10. 2.

Q. Why may we suppose God hath forbidden it?

An. Because the perswasion of the Stars dominion over us, crosses all piety, faith, thankfulness, patience, prayer, &c.

Q. As long as we abide in sin, will the Lord heare our prayers?

An. No, nor say that pray for us, cha. 11. 13.

Q. How odious is sin?

An. So odious, that the Land wherein sinners live shall mourne, the herbes of the field wither, and the beasts and fowles of the aire bee consumed, cha. 13. 4.

Q. By what parable did Jeremy prefigure the destruction of the Jewes?

An. By the parable of the linnen girdle, which hee hid in a rocke, and after certaine dayes coming to take it up, hee found it was rotten, and fit for no use.

Q. Rehearse the meaning.

An. That as the girdle cleaveth to the loines, so had the Lord tyed the house of Israel unto him; but since they had forsaken him, like the girdle, they should rot, and be cast off, as fit for no use, chapter 13. 10. 11.

Q. How hard is it for an evill man to do well?

An. As hard as to change the Blackmoors skin, or the Leopards spots, chap. 13. 23.

Q. Which are the foure plagues God usually punisheth sin withall?

An. Pestilence, famine, sword, and fire.

Q. How doe wicked men reward him that tells them of their sins?

An. With curses, as the Jewes did Jeremy, chapter 17. 10.

Q. But what doth the Lord for them?

An. In time of his vengeance favours them, and suffers the other to perish.

Q. Fell it out so with Jeremy?

An. Yes: for when the Jewes were led away captive, the Enemy gave Jeremy choise to live in his country, or go whither he would, cha. 39. 11. 12.

Q. What pen doth the Divell write iniquity in the hearts of the obstinate?

An. With an Iron pen.

Q. What is signified thereby?

An. That men accustomed to sin, can hardly bee reclaimed, chap. 17. 1.

Q. Will the Lord only be trusted in?

An. Yes.

Q. What is pronounced against them that make flesh their arme, that is depend upon men, and forget God?

An. An heavie curse, cha. 17. 5.

Q. How many wayes did Jeremy suffer under the hands of the Jewes?

An. Three manner of waies: first, they curst and spake evill of him; then they tooke counsell against his life: at last, they smote him and cast him into prison, ch. 15. 10. & 18. 18. & 20. 2.

Q. What may we learn by these his afflictions?

An. That the true Ministers of God shall alwaies be subject to injuries from the Divell and his servants.

Q. How are all men in the hand of God?

An. As clay in the hand of the Potter, ch. 18. 6.

Q. In what respect?

An. Of their beginning, continuance, and end.

Q. What may we learn from hence?

An. Humility and watchfull walking.

Q. How doth the Prophet complaine of his own misery?

An. He curses the day of his birth, and the man that brought tidings to his father, cha. 20. 15. 16.

Q. Did hee well in this?

An. No, it was a great sin in him, there to curse, where hee had no small occasion to blesse, and give God thanks.

Q. What may this teach us?

An. Christiaa care and circumspection, that our unruly passions may not get the start of us.

CHAP. 20. to 30.

Question.

What were the workes commanded the Jewes?

An. To execute justice, chap. 21. 3. To deliver the oppressed: To favour the stranger: To helpe the fatherlesse and widow: To doe no violence, nor shed blood.

Q. What were the workes they followed?

An. They builded houses with bribes, and chambers with extortion. They used their neighbours helpe, and paid him not his hire, cha. 22. 13.

Q. What followed?

An. They were led into captivity, their King slaine, and left unburied, cha. 22. 19.

Q. Who misled the King?

An. The false Prophets.

Q. What was their reward?

An. Woe be unto you that scatter the sheepe of my pasture, saith the Lord, cha. 23. 1.

Q. How did Jeremy prophesse a redresse of this inconvience?

An. By the coming of Christ, the true Pasour.

Q. In what words?

An. In

An. Behold, saith the Lord, I will raise unto David a righteous branch, &c. In his daies Juda shall be saved, and Israel dwell safely, cha. 23. 5. 6.

Qu. Here was a threatening and a promise, what is meant thereby?

Answ. That as Jeremy did, so the Ministers of God must alwaies mixe comfort with their bitter doctrine.

Qu. When they threaten, what is their doctrine like?

An. A fire or an hammer, that breaketh stone, chap. 23. 29.

Qu. But when they promise, what is it like?

An. Comfortable waters, or precious balme.

Qu. How long lived the Israelites in bondage under the King of Babel?

An. Seventy years, cha. 39. 10.

CHAP. 30. to 41.

Question.

After their denounced servitude, how doth Jeremy comfort the Jewes?

A. First, with their return againe to their Country, chap. 30. 1. Secondly, with the destruction of their enemies, chap. 30. 16. Thirdly, with joy, plenty, and peace, cha. 31. 12. 28.

Qu. What assurance did Jeremy give of Gods promise?

An. As sure as hee is God of heaven and earth, and giveth the Sun to rule the day, and the Moone the night, chap. 33. 20.

Qu. How doth God oftentimes checke the lewd life of Christians?

A. By their better life which are no Christians.

Qu. Your proofe.

An. It may appeare by the example of the sons of Jonadab, chap. 35. 8.

Qu. What did they?

An. Their father gave them a commandement, and it was kept the space of 300. yeares.

Qu. What was the commandement?

An. That none of that stocke or family should drinke wine.

Quest. Of what descent were those sons of Jonadab?

An. No Israelites, though more zealous in the service of God, than they.

Qu. What inferres this example?

An. That if they thought it a disparagement to breake the vow made unto an earthly father, how much more shamefull should it bee for Christians to forget the promise made to the Father of Heaven? They kept their vowes 300. yeares, but Christians (I feare) breake theirs every hoare.

Qu. Ye said before, that Jeremy was in prison.

An. I did.

Qu. Who did imprison him?

An. King. Ichojakim first, and then Zedekiah.

Qu. When he was in prison, did he neglect his office?

An. No: for now he could not speak to the Jewes, he lent to them.

Qu. Whom?

An. Baruch.

Qu. With what?

An. With a Booke, containing all the curses of God against the Jewes.

Qu. Who writ it?

An. Baruch, from the mouth of Jeremy, ch. 36. 4.

Qu. To whom did Baruch reade it?

An. To the Prince, who told the King of it.

Qu. Which King?

An. Ichojakim.

Qu. How did he decept it?

An. He burnt it, cha. 36. 23.

Qu. What did Jeremy then?

An. He wrote another booke, cha. 36. 32.

Qu. What learne we by this?

An. Though the wicked would quite deface the Word, yet God will have it still preserved.

Qu. What was the message of the Lord that Jeremy declared to Zedekiah, after ward King?

A. That he should yeeld himselfe to Nebuchad, nezar, and the City should be saved.

Qu. Did Zedekiah regard his counsell?

An. He heard it, but did not performe it.

Qu. What was the hindrance?

An. His Princes, that perswaded him to the contrary.

Qu. What did the Princes say to Jeremy?

An. Put him in a dungeon.

Qu. Who wrought his deliverance?

An. Ebedmelech a Moore, and one of the Kings Eunuches, cha. 38. 11.

Qu. What learne you by this?

Answ. That more faith is sometime found in a stranger, than in a mans owne Country-man.

Qu. What became of Zedekiah for disobeying Jeremy?

A. His eyes were put out, and his sons slaine before his face, cha. 30. 7.

Qu. How went it with Jeremy?

An. Hee found favour, as the Lord before had promised, with Nabuzaradan the chiefe Captaine, who gave him liberty and reward, cha. 40.

CHAP. 41. to the end.

Question.

Whom did Nebuchadnezzar make his substitute over the Jewes in Palestina?

An. Gedaliah the son of Ahikim.

Qu. Who slue Gedaliah?

A. Ishmael the son of Nethaniah.

Qu. Why?

An. In envie of his government.

Qu. What did the people afterward?

An. Went under Johanan into Egypte.

Qu. Had not Jeremy forbidden them so to do?

An. Yes, but they obeyed not.

Qu. Wherefore did they not obey?

An. They feared war and famine, cha. 42. 14.

Qu. What followed their disobedience?

An. They were destroyed from the least to the most.

Qu. By whom?

Answ. By King Nebuchadnezzar, that came against Egypt, so that what they feared in their owne Country (famine and warre) fell unto them in another.

Qu. What may we learne from hence?

An. That no place nor power, secures from the iustice of God.

Qu. Who destroyed the Kingdoms of Babel?

An. Cyrus.

Qu. Who moved him therunto?

An. The Spirit of God.

Qu. For what cause?

An. Because hee gloried in the spoyle of Israel.

and said, we offend not; because they have sinned against the Lord, the hope of their Fathers, chap. 3. 7-11.

Q. What was Nebuchadnezzar called?

A. The hammer of the world.

Q. Why?

A. Because he had smitten downe all the Princes and people of the world, cha. 3. 1-3.

THE LAMENTATIONS of Jeremy.

Question.

Of whom may we learne true and Christian-like compassion?

A. Of the Prophet Jeremy.

Q. Wherein?

A. In lamenting for his Country-men the Jewes: notwithstanding they had reviled him, beaten him, imprisoned him, and sought his death, and all for his good will toward them.

Q. Wherein comforted his love?

A. In daily admonishing them of their sins, that they might repent, and shewing them aforesaid what plagues would follow, if they repented not.

Q. What was it he did lament them for?

A. Their subversion and overthrow.

Q. By whom was their overthrow contrived?

A. By the Babylonians their cruel enemies.

Q. In what manner?

A. First, they were besieged; then suffered famine, inasmuch that they dyed in the streets, and the mothers devoured their own children, cha. 1. 11. & 1. 12. Of Princes they became Tributaries, cha. 1. 1. Their joy was turned to teares, cha. 1. 2. Their freedom to captivity, ver. 3. Their gorgeous buildings to a deformed heape, ver. 4. Their friends forsooke them, ver. 5. Their enemies laugh at them, ver. 7. Their valiant men were troden downe. Their young men slaine. Their Virgins desoloured, ver. 13. And which was the griefe of all griefes, their God had forsaken them: for when they stretched forth their hands, there was none to comfort them, cha. 1. 16-17.

Q. What may this example serve for?

A. To admonish all Cities of the world, bee they never so famous, never so rich, never so mighty, to beware how they provoke Gods wrath against them through their intolerable impiety.

Q. What were their intolerable sins?

A. Their despising the counsell of the Prophets: their revoking from the truth to embrace falsehood and vanity: and their abusing the long sufferance of the Lord.

Q. Did the Lord fore-warn them of this desolation?

A. Yes, many hundred yeares before it came, even from the time of Moses, & so from age to age, untill the very houre of their captivity, as appears Deut. 32. 44-45-46.

Q. In this extremity what refuge doth the Prophet shew them?

A. The holy Mount of the God of Mercy.

Q. How might they reach unto that Mount?

A. With the armes of repentance and patience: with repentance, in confessing their sins, and being sorry for the same: and with patience, in humbly attending the houre of their deliverance.

Q. What did the Prophet do for them?

Ans. No: like an holy and vertuous Pastor, he joyned by fervent prayer with them, that it would please the Lord to shorten their daies of wretchednesse, chap. 3.

EZEKIEL

CHAP. I. to 10

Question.

By whom was Ezekiel called to prophesie?

A. By God.

Q. Where?

A. In Chaldea.

Q. At what time?

A. When Jehojakim King of Juda, his mother, and many others, lived in captivity under Nebuchadnezzar, cha. 1. 3-4.

Q. To what end?

A. To assure them, though they had yielded themselves prisoners to the King of Babylon, and had lived in servitude to him five yeares, yet the Lord would remember his promise, and bring them home againe.

Q. Did they distrust him?

A. Yes, and began to murmure.

Q. The Lord inspired Ezekiel to speake words for their comfort, cha. 3. 2.

A. True.

Q. What gather we from thence?

A. Gods great mercy, & their weaknesse of faith.

Q. Did not Ezekiel prophesie before?

A. Yes, and by the counsell of him and Jeremy, Jehojakim did voluntarily submit to the King of Babel: and therefore to excuse the Prophet, God gives him a new kind of prophesie.

Q. After what sort?

A. A hand appears, and delivers him a Booke.

Q. What was written in the Booke?

A. Woe and lamentation, cha. 3. 1-6.

Q. What was he bid to do with the Booke?

A. Eate it: that is, imprint the words thereof in his heart.

Q. Are none fit to be Gods messengers, but such as receive his Word into their hearts?

A. No, and meditate thereon, which is called an eating.

Q. How was the taste of it in Ezekiels mouth?

A. As sweet as honey, cha. 3. 3.

Q. Did the people regard his message?

A. As they doe now-a-days Gods Preachers, very sleightly.

Q. Was he discomfited thereby?

A. No: God emboldened him, and gave him a fore-head as hard as Adamant, to out-face their rebellion, cha. 3. 9.

Q. What if hee had been discouraged, and given way to their sin?

A. Then the people, dying in their sinnes, their blood should have beene required at his hands, chap. 3. 18.

Q. Who may take heed by this lesson?

A. All idle and illiterate Ministers.

Q. But he teaching them, and they not repenting, how then?

A. Their blood shall be upon their own heads, cha. 3. 18-19.

Q. How did Ezekiel prophesie the destruction of Jerusalem?

A. By

An. By the parable of his hair, the one part whereof they should burne, the other cut with a sword, and scatter the third in the wind, cha. 5. 2.

Q. What did this signify?

An. The one part of the people should dye through famine: the second be slaine and the third led into captivity, cha. 5. 12.

Q. This, as this while is shewing: how doth the Prophet comfort them?

An. By shewing that a remnant should be saved, and they should be displeased at their sins, and find mercy, chap. 6. 8.

Q. How did God deliver that remnant in time of vengeance?

A. By setting a marke upon them, whereby they are known, as he doth upon all his elect, ch. 9. 9.

Q. Reverse the Prophets words of their deliverance.

A. As sure as I live (saith the Lord) I will bring you from the people, and will gather you out of the countries, wherein you are scattered, with a mighty hand, and with a stretched out arme, and in my wrath poured out, cha. 37. 33. 34.

CHAP. 10. to 20.

Question.

A. After Jehoiakim and the rest were led into captivity, those that remained still in Judah, how did they live?

An. Like murderers and Idolaters, cha. 11. 6.

Q. Who mis-led them?

An. Azaniah the sonne of Zur, and Pelatiah the son of Benaiah.

Q. What did they boast of?

An. That God had utterly forsaken those that were in captivity, and given the Land unto them in possession, cha. 11. 15.

Q. How was that reproach punished?

An. Pelatiah, one of their chiefe Princes, was stricken with sodaine death, cha. 11. 13.

Q. What may we learne by that example?

An. That it is dangerous to mis-judge of Gods secret judgements.

Q. What doth Ezekiel say against false Prophets?

An. That they should be consumed in the midst of their vanities, cha. 13. 14.

Q. How did the false Prophets seduce the people?

An. By sowing pillows under their elbowes, and covering their heads with vailles, dawbing up their building with untimpered mortar.

Q. What is the meaning of that?

A. They flattered them with security, & blinded their eyes with false delusions, cha. 13. 18.

Q. Why doth God send false Prophets, and unlearned Preachers amongst his people?

An. For their ingratitude; because they doe not hearken unto the true Prophets & Preachers when they have thens fault to be much feared in England at this time.

Q. How speed the people that hearken unto those lying Prophets?

An. They shall be cut off with the Prophets, the punishment of that Prophet shalbe as the punishment of him that seeketh unto him, cha. 14. 10.

Q. In the time of Gods wrath may the wicked presume of safety, for being in company with the goodly?

An. No.

Q. Your proof.

A. I, saith the Lord (by Juda) I send my sword through this Land, and say unto it, Destroy both man and beast in it; though Noah, Daniel, and Job were in the midst of it, they should deliver neither son nor daughter, but their owne soules, by their righteousness, cha. 14. 17. 18.

Q. How doth God oftentimes punish us for sin?

A. Even by the same means by which we make our selves to sin: as violence with violence; lust with lust; and as he did with the Israelites, which caused the Egyptians, Assyrians, and Chaldeans to punish them for Idolatry, amongst whom they had learned Idolatry, cha. 16. 37. 39.

Q. Will God punish one for the sin of another?

An. No: every soule that sinneth shall suffer: that sonne shall not beare the iniquity of the father: neither shall the father beare the iniquity of the son: but the righteousness of the righteous shall be upon him, and the wickednes of the wicked shall be upon himselfe, cha. 18. 20.

Q. How is it said then, that God will punish the sins of the fathers upon the children to the third and fourth generation?

An. That is meant, if the children continue in the sins of their fathers, or in some temporall punishment; such as are losses of goods, which their fathers got by unlawfull means.

Q. What are unfruitfull Christians like to?

An. To Vine branches, which having lost their fruit, are utterly unfit for any thing but the fire.

Q. How doth God finde men before hee chooseth them?

An. In their corrupt nature like a wretched Infant, polluted in their blood, unable to help themselves.

Q. What doth God doe to them to make them live?

An. He, whose word is his deed, saith to them in this their wretched estate, Live, cha. 16. 6.

Q. If the righteous man become wicked, what is his reward?

An. Condemnation.

Q. If the wicked forsake his wickednesse, and live uprightly, what is his reward?

An. Forgiveness, cha. 18. 26. 27.

CHAP. 21. to 37.

Question.

Q. What sins, beside Idolatry, hastened the destruction of Jerusalem?

An. Murdering the Prophets, oppressing the strangers, neglecting the fatherlesse and widow, prophaning the Sabbath, sowing of dissention, committing of incest, taking of bribes, usury, and extortion, cha. 24. 7. 8. 9. 10. 11. 12.

Q. Do these sin live as this day?

An. Yea, in as ranke manner as they did then.

Q. What is then to be feared?

An. Left we shall be punished as they were.

Q. You spake before of the Parable of the haines, whereby Ezekiel showed the manner of Jerusalems overthrow: shew me by how many figures and parables he taught.

An. By fifteen; whereof one being past before, there remains foureteen unspoken of.

Q. Reverse them in order: what is the first?

An. The parable of the six men, that came with swords, and one in white clothing, with pen and ink in his hand, chap. 1.

Q. What

Q^y What doth that signifie ?

Aⁿ The fierce Soldier, that should enter into Jerusalem : and by him in white, the mercy of the Lord to make such as should be saved.

Q^y What is the second ?

Aⁿ The vision of the man in white, that tooke burning coales from the Altar, and scattered them abroad, chap. 10.

Q^y What doth that signifie ?

Aⁿ The burning of the City of Jerusalem.

Q^y What is the third ?

Aⁿ The parable of Ezekiel carrying forth of his stuffe out of the City by night, chap. 11.

Q^y What doth that signifie ?

Aⁿ That even so the Israelites should be led with their burthens into captivity.

Q^y What is the fourth ?

Aⁿ Of eating bread with trembling, and drinking water with bloud, chap. 12.

Q^y What is signified by that ?

Aⁿ The torments of mind, and affliction of body that should accompany the Israelites.

Q^y What is the fife ?

Aⁿ Setting up a wall, and dawbing it with untempered mortar, chap. 12.

Q^y What doth that signifie ?

Aⁿ The false doctrine of the Prophets, when one did tell a lye, another would maintaine it.

Q^y What is the sixt ?

Aⁿ The parable of the Vine without fruit, chapter 15.

Q^y What doth that signifie ?

Aⁿ That if Jerusalem, which was the Congregation that God had taught, did not bring forth fruit of good living, according to his doctrine, like the barren Vine, it should bee throwne into the fire.

Q^y What is the seventh ?

Aⁿ The two Eagles, chap. 17.

Q^y What doth that signifie ?

Aⁿ The two Kings of Egypt and Babylon, ordained for the scourge of Jerusalem.

Q^y What is the eight ?

Aⁿ The parable of the Lion & Lions whelpes, that were given to raven and devoure, and at last were taken in trailes, chap. 19.

Q^y What doth that signifie ?

Aⁿ By the Lion is signified Jehoachaz, and by the whelps his two sons, Jehoakim & Jehojakin, which devoured the bloud of the Prophets, and at last were all three taken in the snares of the kings of Egypt and Babylon.

Q^y What is the ninth ?

Aⁿ The parable of the Forrest, consumed with fire.

Q^y What doth that signifie ?

Aⁿ Jerusalem, compared to a Forrest, should be consumed with fire, chap. 22.

Q^y What is the tenth ?

Aⁿ The parable of the two sisters, Aholah and Aholibah, which were proud, lascivious, and incontinent.

Q^y What doth that signifie ?

Aⁿ The Kingdomes of Juda and Israel : which became Idolaters both, and therefore are compared to unchaste women, that forsake their husbands to follow strangers, chap. 23.

Q^y What is the eleventh ?

Aⁿ The parable of the bad shepherds, that fed and clothed themselves of their flockes, yet neglected the care of them, suffering them to be starved and devoured.

Q^y What doth that signifie ?

Aⁿ Carelesse Magistrates, that being set to rule and governe the people (so they may live at ease) care not what becomes of their charge, but use them with all tyranny and cruelty, chap. 34.

Q^y What is pronounced against such Magistrates ?

Aⁿ The Lord will rise up against them, and require the bloud of the people at their hands.

Q^y What is the twelfth ?

Aⁿ That of the field of dead bones, whereunto Ezekiel was brought by the Spirit of God, chap. 37.

Q^y What doth that signifie ?

Aⁿ That as God in the sight of Ezekiel did gather the dead bones together, clothed them with sinewes and flesh, and breathed life into them, raising them in the perfect shapes of men, as they had lived before : so Iure it was, and much more certaine, that he was able to bring backe his children from captivity.

Q^y Of what is that a signe unto us esse ?

Aⁿ Of the resurrection of our bodies after death.

Q^y What is the thirteenth ?

Aⁿ The parable of the seething pot, wherein were divers joynts, which were taken out peace-meale, and the pot left empty, to melt upon the coales.

Q^y What doth that signifie ?

Aⁿ The hot vengeance of God against Jerusalem : the destroying of the people by little and little, and the trying of the remnant like mettall in the fire.

Q^y What is the fourteenth ?

Aⁿ The parable of the death of Ezekiel's wife.

Q^y What doth that signifie ?

Aⁿ That as God tooke from him her that was the pleasure of his eyes : so would hee pollute his Sanctuary, that was the pride and pleasure of the Israelites, chap. 24.

Q^y Against what strange Nations doth Ezekiel prophesie ?

Aⁿ Against the Ammonites, Moabites, Idumeans, Philistines, Tyre, Zidon, Egyptians, Assyrians, Gog and Magog : and in them, against all the enemies of Gods Church.

Q^y What did Ezekiel prophesie against these people ?

Aⁿ Destruction.

Q^y Why ?

Aⁿ Because they rejoyced at the misery of his people, and were as pricking thornes to the house of Israel.

Q^y How should they be destroyed ?

Aⁿ In the same manner that they had destroyed the Jewes, and with more cruelty.

Q^y By whom ?

Aⁿ By the Babylonians.

Q^y Of what comfort did Ezekiel prophesie beside the returne of the Jewes ?

Aⁿ Of the coming of Christ, the true Shepherd, that should give his life for his sheep, chapter 34. 23.

Q^y That, &c. all other blessings of God, why are they bestowed upon us ?

Aⁿ Not for our deserts, but through the mercy of God, chap. 36. 21.

CHAP. 37. to 40.

Questions.

What doth Ezekiel prophesie of in these last Chapters ?

Aⁿ Of

Q Of the re-edifying of the City and Temple of God, of the service and orderly government that should be amongst them as had bin before.

Q What is meant by the waters, that Ezekiel saw issue from the Temple?

A The graces that should bee bestowed upon the Church under the Kingdom of Christ, ch. 47. 1.

Q What is meant by the rising of the waters?

A That Gods graces should encrease, not decrease, ch. 42. 1.

Q What by the multitude of trees, that stood on the one side, and on the other of the waters?

A The multitude of those that should be refreshed by the doctrine of Christ.

Q What by the meeting of those severall waters in one Sea?

A That all the world should be refreshed with the Gospel, and bee as it were one Temple to the Lord.

Q What is meant by the wholsomnesse of the waters?

A The purity and wholsomnesse of the Doctrine of the true Church.

Q What by the fishes?

A Gods Preachers.

Q What by the multitude of fishes?

A The numbers of hearers.

Q What by the manihes and miry places?

A The wicked and reprobate.

Q What by the fruitfullnesse of trees that grew on each side?

A The prosperity of the faithfull.

DANIEL.

CHAP. 1. to 4.

Question.

Q When was Daniel called?

A In the time that Ezekiel lived, and when the Jewes were captive in Babylon.

Q Who was King of Babylon?

A Nebuchadnezzar.

Q Besides the people, what did Nebuchadnezzar bring with him from Jerusalem?

A The Vessels of the Temple of the Lord.

Q What did hee wish them?

A Placed them in the Temple of his God, chapt. 1. 2.

Q How did Nebuchadnezzar dispose of the Jewes?

A Hee commanded Aspenaz the Master of the Eunuches, to call out of the Hebrewes sonnes certaine that might bee trained up to serve him, chapt. 1. 3.

Q What kind of persons should those sons be?

A Such as were noble, witty, and of comelyature.

Q What should be done unto those young Gentlemen?

A They should bee instructed in the language and custome of the Chaldeans, ch. 1. 4.

Q To what purpose?

A That so, they might forget their owne Country, and their Countries Religion.

Q How long should they bee trained on this fashion?

A Three years, chapt. 1. 5.

Q What allowance should they have?

A Meate and drinke from the Kings Table, chapt. 1. 5.

Q Who were the chiefe amongst them?

A Daniel, Sidrach, Meshach, and Abednego.

Q How did these like of the Kings allowance?

A They would not eate of it.

Q Why?

A Because they would not be defiled with the portion of the Kings meat, which was given them, to make them forget their accustomed sobriety, chapt. 1. 8.

Q What did the chiefe of the Eunuches then?

A Was afraid that they would not looke so well as the rest of their brethren, and so the King would be incensed, ch. 1. 10.

Q But what did Daniel?

A Intreated the Governour to try them ten dayes with pulse and water; and if at the ten dayes end they looked not so well as their fellows, hee should deale with them as he thought good, chapter 1. 12.

Q Did their Governour give consent?

A Yes.

Q And how were they at ten dayes end?

A They were in better liking than all the rest that did eate of the portion of the Kings meate, chapt. 1. 15.

Q What may we learn by this?

A That with the blessing of God, the poore mans dish is as cherishing, as the rich gluttons delicates.

Q What gifts did God bestow upon these four children?

A The gifts of knowledge and understanding.

Q Besides these, what gave he to Daniel?

A The gift of prophesie, and to interpret dreames and visions, chapt. 1. 17.

Q When they were brought before the King, how did hee like of them?

A Hee found them wiser than all his Enchanters and Astrologers, ch. 1. 20.

Q What did the King then?

A Dreamed a Dreame, which he could not remember, ch. 2. 1.

Q Of whom did hee aske counsell?

A Of his Enchanters, ch. 2. 3.

Q Did they tell him what his dreame was?

A No, they could not, ch. 2. 10.

Q How did the King take it?

A Hee commanded not onely they, but all the Wise men of Babel should bee put to death, of which number was Daniel, Sidrach, Meshach, and Abednego, ch. 2. 12.

Q How did they escape?

A Daniel entreated respite of the King, and he would tell him his dreame, and the interpretation thereof.

Q Did the King give him respite?

A Hee did, ch. 2. 16.

Q Whether went Daniel then?

A To his other brethren, ch. 2. 17.

Q What to do?

A To have them joyne in prayer with him to their God, that it would please him to reveale this mystery unto him, ch. 2. 18.

Q What success had they in their prayer?

A God shewed Daniel the Dreame, and the interpretation thereof, ch. 2. 19.

Q What was the Dreame?

A An Image, the head whereof was gold, the breast and armes silver, the belly & thighs bras, the legges iron, and the feet part iron, part clay.

Q How long did it seeme to stand before the presence of the King?

A Untill

An. Till a storm cut without hands, smote it in peeces, and scattered it like the chaffe of Summer flowers.

Qy. What became of the stone?

An. It turned to a great mountaine, and filled the whole earth, cha. 2. 31. to 35.

Qy. What was Daniels interpretation of the dream?

An. By gold, silver, brasse, and iron, were meant the foure Monarchies of the world.

Qy. Which was likened to gold?

An. The Babylonians.

Qy. Which to silver.

An. The Persians.

Qy. Which to brasse?

An. The Macedonians.

Qy. Which to iron and clay?

An. The Romans. And as these metals did excell one another in goodnesse; so should the foure Ages: growing still worse and worse, till the coming of Christ.

Qy. What is meant by the stone?

An. The Kingdome of Christ, that should come at the end of these; which should overthrow the last, and remain when all the rest were extinct.

Qy. How did the King reward Daniel for the interpreting of his dream?

An. Made him a great man, a chiefe Ruler over the Province of Babel.

Qy. In this prosperity, did Daniel forget his brethren?

An. No: he made request to the King for them, and he advanced them likewise to great offices.

Qy. In what place?

An. In the Province of Babel, but Daniel sat as chiefe Judge in the Kings gate, cha. 2. 49.

Qy. What befell afterward?

An. The King set up an Image, and commanded it to be worshipped.

Qy. Where did he set it up?

An. In the plaine of Dura.

Qy. What was the penalty of them that did not bow to this Image?

An. To be burnt in a fiery Furnace.

Qy. To what end did the King ordaine this Ceremony?

An. Because he feared the Jewes (by their Religion) would have altered the state of his Commonwealth, and therefore hee meant to bring all to one kinde of Religion.

Qy. Who refused to worship this Image?

An. Sidrach, Meshach, and Abednego.

Qy. How were they dealt with?

An. Accused, and brought before the King.

Qy. Why brought they not Daniel as well as them?

An. It seemed they were afraid to accuse him, by reason of his great favour and authority with the King.

Qy. What did the King to Sidrach, Meshach, and Abednego?

An. Threatned them first; but when they would not yeeld, hee commanded them to bee bound, and cast into the burning Furnace.

Qy. Were they destroyed by the fire?

An. No, their God in whom they trusted, sent an Angel unto them, that preserved them, and burnt the Kings officers, chap. 3.

Qy. What did this to the King?

An. Astonish him, so that he bade them come forth.

Qy. When they came forth, was any thing about them perished?

An. No: so much as an haire of their heads, nay, their garments retained not so much as any sent of the fire, chapter 3. 27.

Qy. Why was this miracle done?

An. As well to confirm the faith of his servants, as to make the King confesse the God of heaven to be of power above his Idols.

Qy. Did the King make any such confession?

An. Yes, and ordained a law, that whosoever blasphemed the God of Sidrach, Meshach, and Abednego, should be torne in peeces, chap. 3. 29.

CHAP. 4. to 8.

Question.

Did the King dream againe after this?

An. He did.

Qy. What was his latter dream?

An. A Tree in the midst of the earth, tall and spreading, so that the Fowles of the aire did build in it, the Beasts of the field were covered with the shadow, and all flesh fed of the fruit thereof. Then he beheld a Watch-man and an Angel descending from heaven, that said, Cut downe the tree, brake his branches, shake off his leaves, and scatter his fruit; that the Beasts may flee from under it, and the Birds from off the branches: Nevertheless, leave the stump of the root in the earth, and binde it with a band of Iron amongst the grass, and let it be wet with the dew of heaven, and let his heart be changed from man to beast, and let his portion be amongst the beasts of the field, till seven times be past over him, chap. 4. 8. to 13.

Qy. What was Daniels interpretation?

An. That the Tree did represent the Kings person: the height, breadth, and fruitfulness thereof, his magnificence and pompe: the cutting of it downe, his disposition to live amongst the beasts of the field for seven yeares, till hee did confesse the most High to beare rule over the Kingdomes of men, and to dispose of them according as hee pleased.

Qy. What are we to believe of the Kings being driven out among the Beasts?

An. Not that he was truly changed into a beast, but that his reason being taken from him, he was deprived of his Kingdome, and lived seven yeares among beasts.

Qy. Why did God send this vision to the King?

An. To admonish him of his intolerable pride and blasphemy.

Qy. Was hee converted at the interpretation thereof?

An. No: but continued still in his pride, till God drave him from his Kingdome.

Qy. When was he restored?

An. At the end of seven yeares, when hee confessed his sinne, and glorified God.

Qy. What became of him afterward?

An. His Kingdome was augmented, and he dyed in peace, chap. 4. 31.

Qy. Who succeeded him?

An. Evil-Merodach, and then Belshazzar.

Qy. What did Belshazzar?

An. Made a Feast to a thousand Princes, and dranke wine.

Qy. At what time?

An. Even when Darius had besieged the City.

Qy. What Plate had he to drinke in?

An. The holy Vessels of the Lord, which Nebuchadnezzar brought from Jerusalem.

Qy. 17/10

Q. Who drank to them?

A. He, his Princes, Wives, and Concubines.

Q. Was God displeased therein?

A. Yes.

Q. How did he show his displeasure?

A. By a hand-writing upon the wall.

Q. What was the writing?

A. God hath numbered thy Kingdom, and hath diminished it.

Then art weighed in the ballance, and found too light.

Thy Kingdom is divided to the Medes and Persians.

Q. What read it?

A. Daniel.

Q. What was his reward?

A. A purple robe, a chaine of Gold, and to be made the third Ruler in the Kingdom.

Q. How long lived Belshazzar after this?

A. He was slain that night.

Q. Who succeeded him?

A. Darius.

Q. How old was he when he took the Kingdom?

A. Threescore and two years old.

Q. What favour found Daniel with Darius?

A. Hee made him one of the three that commanded an hundred and twenty Governours, which were set over the whole Kingdom of Babylon.

Q. How did his fellow Officers take it, that hee being a stranger, should be equal with them in authority?

A. Envied him.

Q. Was it so?

A. No: they laid a snare to entrap his life.

Q. How was that?

A. They caused the King to make a Decree, and seal it, that whosoever did preferre any petition either to God or man, for thirty daies (but to the King) should be cast into the Lions den.

Q. How did they know this would entrap Daniel?

A. Because they knew that hee was religious, and thrice every day used to pray unto his God.

Q. Did Daniel for this Decree refrain from prayer?

A. No.

Q. Why?

A. Because hee knew it was better to disobey man than God.

Q. Where did his enemies espie him at prayer?

A. In the window of his house, which opened toward Jerusalem.

Q. Did they straight way attack him?

A. No, they told the King first.

Q. How did he take it?

A. He was much grieved for Daniel.

Q. He might have pardoned him.

A. He could not, because of the Law.

Q. How then?

A. Daniel was stratched, and throwne into the lions den; and a stone put upon the mouth of the Cave.

Q. Where was the King at that time?

A. In presence, and sealed the stone with his signet, that the Law might be thoroughly executed.

Q. What said the King to Daniel when he was taken down?

A. He comforted him.

Q. How?

A. He said, Thy God is able to deliver thee.

Q. What was the answer?

A. He said, My God hath delivered me.

Q. How did he deliver thee?

A. He said, I was cast into the den, and lo, I am here.

Q. How did he deliver thee?

A. He said, I was cast into the den, and lo, I am here.

Q. How did he deliver thee?

A. He said, I was cast into the den, and lo, I am here.

Q. How did he deliver thee?

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A. He said, I was cast into the den, and lo, I am here.

Q. How did he deliver thee?

A. He said, I was cast into the den, and lo, I am here.

Q. How did he deliver thee?

A. He said, I was cast into the den, and lo, I am here.

Ans. In these words, Thy God whom thou art waies-fervest, even he will deliver thee.

Q. What was the King then?

A. To his Palace.

Q. How did he rest all night?

A. He could not sleep, chap. 5.

Q. What did he in the morning?

A. Rose early, and came to the Cave.

Q. What said he when he came thither?

A. Cried aloud, and asked Daniel if his God had delivered him.

Q. What answered Daniel?

A. That God had sent an Angel, and stopt the mouths of the Lions, chap. 6. 23.

Q. Was Daniel then taken up?

A. Presently, and his Accusers, their Wives and Children cast downe in his stead.

Q. How did the Lions use them?

A. Tore them in peeces.

Q. What did this miracle work in Darius?

A. Two things; great joy, and a publication of a Decree.

Q. What was the Decree?

A. That all Nations should tremble and feare before the God of Daniel.

Q. What was the first vision that Daniel had?

A. The Levison of the four Beasts.

Q. What is under stood by that?

A. The four Monarchies before spoken of.

Q. Of the four which was the worst?

A. The Romane Monarchy.

Q. Why?

A. Because in it sprang up the most perfectors of the Church of God, chap. 7. 25.

CHAP. 8. to 12.

Question.

What was Daniels second vision?

A. The Ramme with two hornes, and the Goate with one.

Q. What is understood by the Ramme with two hornes?

A. Darius, and his two Kingdomes of the Medes and Persians.

Q. What understood you by the Goate with one horne?

A. Alexander, sole King of Macedonia, that slug Darius, and became Monarch of the world.

Q. Who succeeded Alexander?

A. The Empire was divided into foure parts, by foure of his Princes: whereof Cassander had Macedonia; Seleucus, Syria; Antigonus, Asia the lesse; and Ptolemus, Egypt.

Q. Who succeeded Seleucus?

A. His son Antiochus.

Q. What was he?

Ans. A great persecutor of the Church, chapter 8. 13.

Q. How was he put downe?

A. By the hand of God.

Q. Did Daniel see the end of their captivity?

A. Yes, and was told in a vision, how many years it should be from the building of the Temple to the coming of Christ.

Q. How many years should that be?

A. Foure hundred thirty foure yeares.

HOSEI

CHAP. 10.

Question.

When did Hosei prophesie?
 An. In the daies of Uzziah, Jotham, Ahaz, and Ezekiah, Kings of Iude, and in the daies of Jo-
 seph, King of Israel, chap. 1.

How long did he prophesie?
 An. Seventeen years.

Wherein stood his doctrine?

An. In alluring and deterring the people.

How did he allure the people?

An. By the sweetness of Gods promises.

What to do?

An. To obey and love him.

How did he deterre them?

An. By threatening Gods plagues to fall upon them.

For what?

An. For their viciou and wicked living.

Was Idolatry used in those daies?

An. Very much.

Where?

An. In the Synagogues and other places.

What doth the Prophet call the Synagogue?

An. Diblaim, that is, Rottenesse.

What doth he call the people?

An. Gomor, that is, Corruption, the daughter of Rottenesse.

Why doth he use those termes?

An. To shew the filthinesse of their Idolatry, chap. 1.

What is the fruit of that corruption?

An. Lo-ammi, that is, not my people.

What is understood by that?

An. That so long as we delight in sinne, wee are not Gods people.

What is the fruit of sin?

An. Destruction.

What causeth destruction?

An. Want of knowledge, chap. 4. 6.

How cometh want of knowledge?

An. By neglecting Gods Word.

What do we fall into for want of knowledge?

An. Into all manner of sinnes, as swearing, lying, killing, stealing, and whoring, chap. 4. 13.

What is requisite for the procuring of these evils?

An. Instruction.

From whom?

An. From the learned.

What will the Lord do to the Ministers that is not able to instruct?

An. Cast him off.

What to the people that being instructed, doe not follow that?

An. The same, chap. 4. 6.

CHAP. 6. to 14.

Question.

What is the fruit of affliction?

An. It causeth us to seek to God, as the wounded to the Physician.

Will God be ready to receive us back?

An. Yes, and to heale us, as he did that.

How shall we receive the Lord?

An. With obedience in heart towards him, and love toward our neighbour, chap. 6. 1.

How will he accept us?

An. Hee will be our God, and we will be his people, chap. 6. 13. Hee will be joynted unto us as the Bridegroom to his Bride, never to be separated, chap. 2. 10.

But if we keep aloof, and come not as him, what will be the end?

An. He will forsake us, as we forsake him.

Of what continuance are the afflictions of his people?

An. Of but a moment, of a very short stay.

Give a proofe.

An. After two daies hee will revive us, in the third, he will raise us up, chap. 6. 3.

What is the righteous out of man compared?

An. To a morning cloud, which is straight dis-
 persed, and to early dew, which soon dries up.

For what doth the Prophet complain against the King?

An. For forgetting and excess, chap. 4.

For what against the people?

An. For flustering the King in his wickedness, chap. 7. 14.

For what else?

An. When they cryed, they did not cry to him, chap. 7. 4. When they sought helpe, it was at the hands of men, chap. 7. 11.

How doth God date with us, when we flye from him, to the helpe of men?

An. Spreads a net before our feet, and entangleth us in our owne devices, chap. 7. 12.

Whither did Israel flye for helpe?

An. To Egypt.

What found they there?

An. Needles in their pleasant places, and thornes in their Tabernacles, chap. 5. 6.

How were they plagued at home?

An. With famine and slaughter.

With famine, how?

An. The sower and the Wine-presser did not feed them, and the new wine failed them, chap. 9. 3.

With slaughter, how?

An. Ephraim (saith the Lord) shall bring forth his children to the murderer, chap. 9. 13. & 14. 14.

Was this the last of their punishments?

An. No. Samaria the chiefe City of Israel, was destroyed as the fume upon the waters, chap. 10. 7. and the rest of the Cities the sword fell upon, and destroyed them, chap. 11. 6.

What became of the people that were saved?

An. They were led captive into Assyria, chap. 11. 5.

How doth God expresse the terror of his judgements against the wicked?

An. In comparing himselfe to a whirle-wind, them to chaffe, himselfe to a Lion, and them to his prey, whom hee will feaster and devour, chapter 13. 20.

How doth he expresse his favour to the godly?

An. Hee will say to death, I will see thy death, and to the grave, I will see thy destruction for their deliverance, chap. 13. 14.

How doth he wicked measure the favour of God?

An. By outward prosperity, chap. 12. 8.

How doth the godly measure the favour of God?

An. By inward graces.

How might Samaria and the whole Kingdom

of Israel have bewailed their ruin?
A. By hearkning to the Prophet, that told them of it long before.

Q. *Are not we admonished in the like manner in these days?*

A. Yes.

Q. *By whom?*

A. By Gods Preachers.

Q. *What must we learn?*

A. By the harmes that fell to Israel, to avoide the like threatened to us, if wee forsake not our wickednesse.

JOEL

Questions

What doth Joel teach?

A. Repentance.

Q. *How?*

A. By telling Iuda of her great plague that was fallen upon them for their sinne.

Q. *What was the plague?*

A. Famine.

Q. *In what manner?*

A. Their corne and fruit-trees were destroyed.

Q. *How?*

A. By Caterpillers, and other cankerous Wormes, chap. 1. 4.

Q. *What was the efficient cause of this plague?*

A. Drunkennesse and Surfetting, cha. 1. 5.

Q. *What was the effect?*

A. Men howled, and Cattel pined, cha. 1. 10. 18.

Q. *What is the means to avoide such and the like plagues?*

A. Repentance and prayer, cha. 1. 14.

Q. *But Iuda, not reformed by this plague, what other doth Joel prophesie shall fall upon them?*

A. The Sword.

Q. *By whose practice?*

A. The King of the Assyrians.

Q. *What kinde of sorrow doth he describe him to be?*

A. One, before whose face should stand terror, and behind his backe destruction, cha. 2. 3. 6.

Q. *How doth hee teach them to avoide this plague?*

A. By Repentance likewise, and Prayer.

Q. *What doth the Lord promise, if we doe repent?*

A. For scarcitie, abundance; I will send you corne, and wine, and oyle, (saith the Lord) and you shall bee satisfied, chap. 2. 19. And for warre, peace; I will remove far from you your enemies, chap. 2. 30.

Q. *What doth he promise beside?*

A. Increase of spiritual grace, and the confusion of them that were their enemies, cha. 3. 17. 48.

AMOS

Questions

Of what birth was Amos?

A. A poore Herdsmans son.

Q. *Where was he borne?*

A. At Tecoa, a poore Towne, sixe miles from Jerusalem.

Q. *In whose dayes did he prophesie?*

A. In the dayes of Uzziah King of Iuda, and Jeroboam King of Israel.

Q. *How doth he procure authority to his doctrine considering he was of so base a parentage?*

A. By saying that his words are the words of God, chap. 1. 9.

Q. *Against whom doth he first prophesie?*

A. Against Damascus, the Philistines, Tyre, the Idumeans, Ammonites, and Moabites.

Q. *What was his purpose in that?*

A. To shew, if God punished the sinnes of such as had scarce any knowledge of him, much more would he afflict the Jewes, whom he had from age to age nursed up in his discipline.

Q. *Against whom doth he next prophesie?*

A. Against the Kingdomes of Israel and Iuda.

Q. *What sins of theirs doth he find out?*

A. Cruelty, presumption, security, and lacke of pity, hoording up of corne, and covetousnesse.

Q. *How were they cruel?*

A. They turned judgement into Wornewood; that is, instead of equity they executed oppression, chap. 5. 7.

Q. *What was their punishment for that sin?*

A. They should build houses, and not dwell in them, and plant vineyards, and not eate the grapes thereof, chap. 5. 11.

Q. *Why?*

A. Because the foundation was layd by the ruine of the poore.

Q. *How were they presumptuous?*

A. Notwithstanding Gods threatnings, they still thought themselves innocent.

Q. *How doth he reprove that sin?*

A. By asking a question.

Q. *What is the question?*

A. Can a Trumpet bee blowne in the City, and the people not be afraid? That is, can God by his Prophets cry out against sin, and the people thinke there is no sin? ch. 3. 6.

Q. *How were they secure?*

A. They stretch themselves upon beds of Ivory, ate the Lambes of the flocke, had Musicks, drunke wine in bowles, but no man pined the poore, chap. 6. 4. 5. 6.

Q. *What is the punishment of such people?*

A. Their feasts shall bee turned to mourning, their songs to lamentation, and their ease to uprest, chap. 8. 10. 12.

Q. *How were they covetous?*

A. They swallowed up the poore, cha. 8. 4.

Q. *How was that?*

A. By hoording up things necessary for food and cloathing, and so procuring a dearth, that they might sell deere even the very refuse of their merchaodize, and make their great measure small, and their weight litle, cha. 8. 5. 6.

Q. *What hath the Lord sworn bee will doe to such people?*

A. Hee hath sworne by the excellency of Jacob, that he will never forget any of their workes, chap. 8. 7. Though they digge into hell, thence hee will fetch them; though they climbe up to heaven, from thence hee will bring them; though they sinke into the bottome of the sea, there hee will command the Serpent to bite them; and though they go into captivity, hee will follow them with the sword, and set his face against them, there shall be no way for them to escape, cha. 9. 3. 4.

OBADIAH.

Question.

Q. *Has sin doth Obadiah complaint of?*
 An. The lacke of charity.

Q. *In whom?*

An. In brother towards brother.

Q. *Who were they?*

An. The Edomites against the Israelites.

Q. *How were they brothers?*

An. The Edomites came of Esau, and the Israelites of Jacob.

Q. *What wrong did the Edomites to the Israelites?*

An. Joynd with their enemies, rejoyced at their destruction, and holpe to beare away the spoyle, chap. 1. 11. 12. 13.

Q. *How did God punish them?*

An. He made the house of Jacob a fire, and the house of Joseph a flame, and set the Edomites between them, as stubble to be devoured, cha. 1. 18.

JONAH.

Question.

Q. *Whither was Jonah sent?*

An. To Nineveh, the chiefe City of the Assyrians.

Q. *What so do?*

An. To preach.

Q. *Did he obey the commandment of God?*

An. No, he broke it.

Q. *How?*

An. He went another way.

Q. *Whither?*

An. To Tarshish.

Q. *What moved him so to do?*

An. His owne reason.

Q. *Why?*

An. Because hee thought, if the Jewes repented not by his doctrine, much lesse would the Heathen.

Q. *How did he for a passage?*

An. Hired a ship, and paid his fare.

Q. *When he was at Sea, what hapned?*

An. A tempest.

Q. *Who caused that tempest?*

An. God.

Q. *To what end?*

An. To checke the disobedience of Jonah.

Q. *What did Jonah during the tempest?*

An. Sleep.

Q. *What did the Mariners?*

An. Studied to finde the cause of this disturbance.

Q. *After what manner?*

An. By casting lots.

Q. *To whom fell the lot?*

An. To Jonah.

Q. *What did the Mariners with Jonah?*

An. Threw him into the Sea.

Q. *By whose counsel was Jonah cast into the sea?*

An. By his owne.

Q. *Why did he counsel as ainst himselfe?*

An. His conscience drew from him, both his sin, and punishment due to it.

Q. *What hee dreamed?*

An. No: though his sinne deserved it, yet God preserved him.

Q. *How?*

An. He sent a Whale that swallowed him.

Q. *What followed?*

An. The tempest ceased, and the Mariners glorified God.

Q. *But what did Jonah, being in the Fishes belly?*

An. Thought upon his sinne, and cryed to the Lord.

Q. *How did the Lord deliver him?*

An. Caused the Fish to cast him up upon dry land.

Q. *What may we learne from hence?*

An. Not to despaire of succour, being overwhelmed in the waves, both of sinne and punishment.

Q. *How long had he been in the Fishes belly?*

An. Three daies and three nights.

Q. *And what followed then?*

An. The Lord spake to Jonah the second time, and bade him arise and go to Nineveh, and preach repentance.

Q. *Did he now obey?*

An. Yes, and cryed in the streets: Yet forty daies, and Nineveh shall be overthrowne.

Q. *How did the people entertaine his doctrine?*

An. With feare and trembling.

Q. *What did they?*

An. Proclaimed a Fast, from the greatest to the smallest: the King himselfe rose from his throne, cast off his robe, and put on sack-cloth, commanding all his Subjects to doe the like, and that neither man nor beast should taste food, till they had cryed to the Lord for mercy.

Q. *When the Lord saw their repentance, what did he?*

An. Turned away his wrath, and saved their City.

Q. *How did Jonah take their deliverance?*

An. He was angry.

Q. *Why?*

An. Because, being a Prophet, hee should bee found false of his word; and therefore began to upbraid God.

Q. *In what manner?*

An. O Lord (said hee) was not this my saying, when I was yet in my Countrey, that thou art a gracious God, mercifull, and slow to anger, and repentest thee of evill; for which cause I fled to Tarshish? Therefore I beseech thee take my life, rather than let me live in infamy.

Q. *Whither went he then?*

An. Out of the City, to see if after forty daies the Lord would destroy the City.

Q. *On which side of the City sat he?*

An. On the East side.

Q. *How was he covered?*

An. He built him a Booth.

Q. *What did God cause to grow over him to shade him?*

An. A Gourde.

Q. *What became of the Gourde?*

An. The next morning a Worme stricke it, and it withered.

Q. *Did Jonah suffer any inconvenience by that?*

An. The Easterne winde and Sunne beames beat upon Jonahs head, and made him faint, so that he was grieved for the losse of the Gourde.

Q. *What said the Lord to him then?*

An. Hast thou pity (said hee) on the Gourde, which

Which thou hast not laboured, nor made it grow, which came up in a night, and perished in a night, and wouldest thou not have mee pity Niniveh, wherein there are six score thousand persons, that cannot discern the right hand from the left, and also much cattell?

Q^y What leaue we by this?

An. That we must not measure the providence and mercy of God, after the square of our humane affection.

Q^y What was the small cause of sending Jonah to Nineveh?

An. By the sodaine repentance of these Heathen People, to reprove the obduracy and hardness of heart of his owne children, that many yeares were called upon.

MICAH.

Question.

What did Micah prophesie of?

An. Of the birth of Christ, chap. 4. 3. Of his Kingdome, V. 4. Of his victory, V. 8. Of the glory and peace of the Church, chap. 4. 1. 2. 3. and her triumph both over her enemies and afflictions, chap. 7. 8.

Quest. In how many things consists the duty of a Christian?

An. In two: Holinesse to God, and righteousness to our brethren.

Q^y Will not one of these serve God?

An. It will not: our service of God is abominable, without righteousness to man, cha. 6. 8. 10. 11.

Q^y What sin doth Micah reprove?

An. The contempt of Gods Word.

Q^y How did the Jewes contemne the Word?

An. In forbidding the Prophets to prophesie.

Q^y What persons did he reprove?

An. The Princes.

Q^y For what did he reprove them?

An. For selling Justice for money, and easing the flesh of the people, slaying of their skins, breaking their bones, and chopping their flesh to peeces, chap. 3. 1. 3.

Q^y What is understood by that?

An. Their pilling and polling the Commonwealth.

Q^y What else did he reprove?

An. The Priests for their covetousnes, cha. 3. 10.

Q^y And whom else?

An. The rich Merchant.

Q^y For what?

An. Because hee is full of lyes and deceit, chap. 6. 12.

Q^y What are the vertues here commended?

An. Silence and patience, cha. 7. 5. 9.

NAHUM.

Question.

What doth Nahum teach?

An. That it is dangerous to resolve to live in the feare of God, and fall from it againe.

Q^y By what example?

An. By the example of the Ninivites.

Q^y Did they so?

A. They quickly forgot the preaching of Jonah, and the mercy was shewed them at that time, and returned again to their former iniquity, for which Nahum prophesies their destruction.

Q^y And were they then destroyed?

An. Yes.

Q^y By whom?

An. By the Chaldeans.

HABAKKUK.

Question.

What did Habakkuk preach against?

An. The pride and tyranny of the Chaldeans, that were puffed up with their spoiles and victories.

Q^y What doth he compare the men of this world unto?

An. To Fishes.

Q^y What is his reason?

An. Because, as amongst Fishes, the great devour the small: so is it amongst men, cha. 1. 14.

Q^y How loathsome is tyranny and pride?

A. So loathsome that the very stones of the wall shall cry out against it, chap. 2. 11.

Q^y What did he prophesie should be the end of the Chaldeans?

An. Ruine and destruction.

Q^y By whom?

An. By the Medes and Persians, chap. 2. 8.

Quest. How may a man prove the power of his faith?

An. If with the Prophet hee can rejoyce in the Lord, when the Figge-tree doth not blossom, and when there is no fruit of the Vines, when the Olives faile, and the fields yeeld no meate, when the Flockes are cut off, &c.

ZEPHANIAH.

Question.

When was he lived?

A. In the daies of Josiah king of Jude.

Q^y How did he terrifie the wicked?

A. By foretelling them of their utter destruction, and carrying into captivity.

Q^y How did he comfort the godly?

An. By prophesying their returne and happiness, and the revenge God would take upon their enemies.

HAGGAI.

Question.

Which are the three last Prophets?

An. Haggai, Zachariah, Malachy.

Q^y When were these sent?

An. After the seventy yeares of the captivity were expired.

Q^y For what cause?

An. To comfort the people, and to encourage them to haste the building of the Temple.

Q^y Where they slacke in that business?

An. Yes, preferring their owne private gaine in toying for wealth, and building themselves faire houses.

houses before the glory of God.
Q^y. *What was the reason?*
Aⁿ. They had no reason at all, yet as corrupt men, their never want policy to excuse their vile disposition, pretended the time was not yet come, chap. 1. 3.

Q^y. *Who reproved them?*
Aⁿ. God first, and Haggai afterward.

Q^y. *How did God reprove them?*

Aⁿ. By sending a famine amongst them.

Q^y. *How did the Prophet reprove them?*

Aⁿ. By speaking them in these words: Is it time for your selves to dwell in sealed houses, and not to build the house of the Lord?

Q^y. *Were they upon this converted?*

Aⁿ. Yes.

Q^y. *What was the signe of their repentance?*

Aⁿ. Feare before the Lord, chap. 1. 12.

Q^y. *How did the Lord comfort them?*

Aⁿ. Sent his Spirit upon them, saying: Bring wood, and build this house, and I will be favourable unto it, cha. 1. 8.

Q^y. *Who were the chiefe of the people in this work?*

Aⁿ. Zerubbabel the son of Shealtiel, and Jehoshua the son of Jehoadak, the high Priest:

Q^y. *What was the promise of God unto them?*

Aⁿ. That although this house seemed nothing like so sumptuous and beautifull as that which Solomon built; yet if they would have patience, the time should come, that he would make it far more glorious.

Q^y. *How is that to be understood?*

Aⁿ. Not of the material Temple, built with wood and stone; but of the spirituall, which should be erected by the coming of Christ, chap. 3. 20.

Q^y. *What saith the Lord here of their sacrifices?*

Aⁿ. That they were unclean.

Q^y. *How?*

Aⁿ. Not in the things themselves, but because the persons that offered them were unclean.

Q^y. *What learn we by this?*

Aⁿ. Neither to offer prayer nor thanksgiving to the Lord, but with a pure heart: for the intent of the heart, & not the word of the mouth, justifieth.

ZACHARIAH

Question.

Who's son was Zachariah?

Aⁿ. The son of Barachiah.

Q^y. *Why was he smt?*

Aⁿ. To instruct and comfort the people.

Q^y. *How did he instruct them?*

Aⁿ. That they should avoid the wickednesse of their fathers.

Q^y. *How did he comfort them?*

Aⁿ. By telling that God would bee mercifull unto them, assist them in their worke, chap. 1. 16. Put backe their enemies, chap. 1. 19. Fill them with all plenty of graces, chap. 1. 17. Be a wall of fire about his Church, and a continuall light in the midst thereof, chap. 3. 5. And that Zerubbabel as hee had begun, so should hee finish the Temple against all hinderances whatsoever, cha. 4. 9.

Q^y. *If they did serve the Lord, upon whom would he turne them affliction?*

Aⁿ. Upon their enemies.

Q^y. *How should their zeale to Gods service be manifested?*

Aⁿ. By their worke, cha. 1. 9.

Q^y. *What should be their best cleaving?*

Aⁿ. Not filkes nor precious stones, but righteousness through Christ, chap. 3. 4.

Q^y. *What doth he prophesie of Christ?*

Aⁿ. That he should be both King and Priest, by the crownes that were set upon the head of Jehoshua, chap. 6. 11.

Q^y. *Why should those titles be attributed unto him?*

Aⁿ. To signifie all power was given unto him, spirituall and temporall.

Q^y. *In what sort was Christ promised to come?*

Aⁿ. Humbly, and in great poverty, riding upon an Ass, chap. 9.

Q^y. *And why?*

Aⁿ. Because the Prophets had set forth his Kingdome without majesty and power: yet that his Dominion should stretch from Sea to Sea, chap. 9. 10.

Q^y. *But wherein was the error?*

Aⁿ. In their grosse and earthly imagination, having the eyes of their minds fixt upon the transitory pompe of this world, and not upon the true and spirituall glory of authority.

Q^y. *After the Jewes returne, and re-edifying of the Temple, were they at peace?*

Aⁿ. No, they had many afflictions and temptations for the tryall of their patience, and approving of their faith; only such as beleaved, had the peace of conscience.

Q^y. *Against what sins did the Prophet proclaim judgement?*

Aⁿ. Against stealing and perjury.

Q^y. *What is their punishment?*

Aⁿ. A curse goeth forth against them, and they shall be cut off, chap. 5. 3.

Q^y. *What are we to understand by the woman in the Ephod?*

Aⁿ. Either the wickednesse of the Jewes should be restrained by enemies, or the cruelty of the enemies by God.

Q^y. *What is the punishment of a foolish Shepheard?*

Aⁿ. His arme shall be dried up, and his eye darkned.

Q^y. *What meaneth the Prophet by that?*

Aⁿ. Hee shall have neither power nor understanding to instruct the people.

MALACHIE.

Question.

What was the first sin Malachy reproveth?

Aⁿ. Obdinate Hypocrisie.

Q^y. *Wherein?*

Aⁿ. In that the Jewes were manifest offenders, and yet seemed to justify themselves, chapter 1. 6.

Q^y. *If we make God our Father, what doth he require of us?*

Aⁿ. Honour.

Q^y. *If we make him our Lord, what?*

Aⁿ. Feare, chap. 1. 6.

Q^y. *What is the second sin Malachy reproveth?*

Aⁿ. Carelesnesse in the Priests, that thought any Sacrifice was sufficient, and did not examine whether it was acceptable.

Whether it were according to the Law or no, chap. 2. 8.

Q^y What was required in the Priest?

An. A care in his heart to serve God aright, and his lips to be a treasure of knowledge, to instruct the people.

Q^y What is the third sin the Prophet reproves?

An. Their marrying Wives of an Idolatrous Generation.

Q^y What is the punishment of that sin?

An. The Lord will cut him off that doth so, chap. 2. 11. 12.

Q^y What is the fourth sin?

An. Breach of Wedlocke, chap. 2. 14. I. 2.

Q^y What is the fifth?

An. Their distrust, saying, it was in vain to serve God, seeing the proud prospered, and they were crook, chap. 3. 14. 15.

Q^y From whence proceeded that sin?

An. From want of patience, and submitting to Gods pleasure: for if they saw not Gods helpe ever present to defend them, they would straightway murmur, which is a signe also of ingratitude.

Q^y How?

An. Is that they forget their former deliverance.

Q^y What is the sixth sin?

An. Sacriledge, robbing the Priests of tithes and offerings.

Q^y How doth God take this?

An. As done to himselfe: Ye have robbed me.

Q^y What is the punishment of this sin?

An. A curse on the whole Nation.

Q^y What is the reward of those that conscientiously pay this debt?

An. The windowes of heaven opened, and a blessing poured out, that there should not bee room enough to receive it, chap. 3. 10.

Q^y Who should be the next Prophet to succeed them?

An. John Baptist.

Q^y Wherein should his office consist?

An. In joyning the people together in one unity of Faith, and pronouncing Gods judgements against such as should refuse to receive Christ, chap. 4. 5.

Q^y Who should be the last?

An. Christ Jesus, the true Sonne of Righteousnesse, whose comfortable beames of mercy shine upon our soules to eternall happiness.

THE

THE DOCTRINE OF THE NEW TESTAMENT.

JOHN 15.16.

Except we abide in Christ, we can do no good thing.

THE INDUCTION.

Question.

Has doth the New Testament include?

An. The Gospel.

Q. What is the Gospel?

A. A message of glad tidings.

Q. What doth it principally containe?

An. The History of Christ.

Quest. Upon how many points stands the History of Christ?

An. Upon five.

Q. Which be they?

An. Upon his Birth, his Life, his Death, his Resurrection and Ascension.

Q. What doth his birth teach us?

An. That he is the Day-starre of mercy, risen to conduct us out of the darknesse of death, and to guide our feet in the way of peace, Luk. 1. 78.

Q. What doth his life teach us?

An. All vertues requisite for a true Christian, he being the Way, the Truth, and the Life, Joh. 14. 6.

Q. What doth his death teach us?

An. That our debt is payd, and the rigour of the Law is satisfied, due to us for our sinne, wherein consisteth our Redemption, Mat. 20. 28. Galat. 4. 5. Hebr. 6. 10.

Q. What doth his Resurrection teach us?

An. The conquest over Death, Sinne, and Hell, wherein standeth our Justification, Rom. 4. 25.

Q. What doth his Ascension teach us?

An. That our passage into Paradise is by him made open, which before (through sinne) was shut up against us, to the intent that where hee is, wee may also be, Joh. 14. 2. 3. & 12. 26.

Q. What doth Christ require of us for all these benefits?

An. Two things.

Q. Which be they?

An. Faith and Obedience.

Q. What is Faith?

A. An assured belief of all his words & deeds.

Q. What is Obedience?

An. A constant endeavour, to performe all that he hath commanded, Mat. 28. 20.

Q. How doth the Old & New Testament agree?

An. In this: that they both teach to know one God, embrace one Faith, and erect one Church.

Q. How do they differ?

An. Foure manner of waies.

Q. Which be they?

An. First, touching their publication: Secondly, their effect and fruit: Thirdly, their ceremonies: and fourthly, their teachers.

Q. How do they differ touching their publication?

An. The Law was publisht with horroure, the Gospel with joy.

Q. How do they differ touching their fruit?

An. The fruit of the Law is death, Deut. 27. 26. The fruit of the Gospel life, Joh. 17. 5.

Q. How touching their Ceremonies?

An. In the Law, their Altar was made of stones: In the Gospel, our Altar is Christ Jesus, Heb. 13. 10. In the Law, they did sacrifice Calves: In the Gospel, our sacrifice must bee the calves of our lips, Prayer and Thanksgiving, Hebr. 13. 15. In the Law, they did circumsise the fore-skinne: In the Gospel, wee must circumsise and cut off the lewd affections of our hearts, Rom. 2. 29. In the Law, their Paschever was a Lambe of the flocke, Exod. 12. 4. In the Gospel, our Paschever is the Lambe, Christ Jesus, 1 Cor. 5. 7. In the Law, the Paschever was but the shadow of the thing: In the Gospel, the Paschever is the Gospel it selfe.

Q. How do they differ touching their Teachers?

An. The publisher of the Law was man, Moses: The publisher of the Gospel, God & man, Christ. The Teachers of the Law fore-told the coming of Christ in the flesh, Esay 7. 14. The Teachers of the Gospel fore-tell his coming in glory, Mat. 24. 30. 31. & 25. 31. The Teachers of the Law led forth the children of God to Canaan, Jos. 12. 6. The Teachers of the Gospel do direct them to heaven, Mat. 5. 3. 8. 10. They delivered them from the hands of humane tyrants, Exod. 12. 31. Judg. 16. 30. Christ in the Gospel sets us free from the hands of the spirituell tyrant, the Diuell, cha. 15. 54.

Q. How many are the writers of the Gospel?

An. Foure.

Q. Which be they?

An. Matthew, Marke, Luke, and John.

Q. Is the subject of these holy writers all one?

An. Yes.

Q. What Method shall we then use to draw particular points of doctrine from each of them, and not iterate any thing?

A. Divide the whole History of Christ into foure parts, and every part into foure branches.

Q. Content. What are the foure branches?

1. Faith

use with you upon in the Gospel after Matthew.
An. These: Christ his Birth, his Persecution, his
 lifetime, and the election of his Apostles.

**The Doctrine out of the Gospel after
 S. MATTHEW.**

Question.

Q. What was Matthew by profession?

An. A Publican.

Q. What were the Publicans?

An. Those kind of Jewes, which in the name of
 the Romans did gather up the taxes and tallages
 imposed upon the people.

Q. How came he to be an Apostle?

An. Christ called him as he was sitting at the
 receipt of custome, who presently, notwithstanding
 the scandals and bad reports which the Jewes had
 given our of Christ, and that hee himselfe was ex-
 tending rich, left all, and followed him.

Q. What doth Matthew first set downe?

An. The coming of Christ into the world.

Q. How is that?

An. Two manner of waies.

Q. Which be they?

An. Once in the flesh, many times in the spirit.

Q. How comes he in the spirit?

An. Two manner of waies; by grace to inspire
 at as when the Spirit of God fell upon the 70-
 lers, Numb. 11. 25. 26. And upon the Apostles,
 As 2. 3. 4. Or by faith, to assure, as Saint Paul
 saith: The same spirit beareth witness with our
 spirit, that wee are the children of God, Rom. 8.

Q. By what example do we learne Christs com-
 ing in the spirit?

An. By the example of Gods appearance to Elijah.

Q. How was that?

An. First came a mighty winde, and tore the
 clothes, but God was not there; then rose an
 earthquake, but God was not there; then came a
 re-bur God was not theretill, last came a soft and
 all winde, and God was there, 1 Kin. 19. 11. 12.

Q. Doth Christs spirit after the same manner de-
 manding us?

An. Yes.

Q. How?

An. First, there comes the breath of his threat-
 ning voice, to breake our stony hearts: then an
 earthquake, that is, trembling at his judgements;
 then, a fire, to try if wee repent aright: last of
 all, a soft voice of happy tidings, which is the
 Imbe, Christ Jesus.

Q. How was his coming in the flesh?

An. Hee was conceived of the holy Ghost, and
 borne of the Virgin Mary, Mat. 1. 18.

Q. Is this all the times he shall come in the flesh?

An. No: he shall come at the latter day.

Q. In what manner?

An. With power and great glory, Mat. 24. 30.

Q. What to do?

An. To judge the world with righteousness, and
 people with equity: that is, to give to every
 according to their deeds, Mat. 25. 27.

Q. Why did Christ take upon him our flesh?

An. To satisfie for our sins.

Q. How?

An. In suffering under the justice of God what
 we had deserved.

Q. What was the first evil Christ suffered?

An. Persecution.

Q. When?

An. As soon as he was borne.

Q. By whom?

An. By Herod King of the Jewes.

Q. What learne we by this?

An. That a Christian life in this world from the
 day of our birth, to the houre of our death, is no-
 thing but crosses and afflictions.

Q. Why was Jerusalem troubled, when news
 was brought of the birth of a new King, which was
 Christ, knowing they were weary of the government
 of Herod?

An. First, to flatter him, because they would seeme
 to be affected as hee was, for hee was greatly trou-
 bled, Mat. 2. 3. And secondly, because there would
 arise a new occasion of blood-shed, by the conten-
 tion of these two Kings.

Q. What was the end of Herods malice towards
 Christ?

An. As it is of all persecutors of Gods people, his
 owne ruine: for Christ was delivered from his
 rage, Mat. 2. 13.

Q. Did his rage so end?

An. No: when hee saw himselfe mocked of the
 wise men, that promised to bring him word where
 Christ was, hee most cruelly slaughtered all the
 young children of Bethlehem, and the coasts there-
 abouts, thinking so to bee sure of his destruction,
 Mat. 2. 16.

Q. What do we learne of that massacre of so many
 innocents, Christ only excepted?

An. That tyranny may destroy the body of Reli-
 gion, but not the soule.

Q. Was that no fault in the wise men to breake
 promise with Herod?

An. No: it is lawfull to breake promise in any
 thing, wherein the honour and service of God may
 be hindered.

Q. How was Christ preserved?

An. By flight into Egypt.

Q. Why did Christ, leaving God, give place to the sla-
 yer of Herod?

An. To shew, that it is lawfull for us to flye
 from persecution, and save our lives; so it may be
 done without scandall to the Gospel, Mat. 10. 14.

Q. Why did he flye into Egypt, rather than into
 any other Country?

An. That the Scriptures might be fulfilled, ac-
 cording to the Prophet Ose, Out of Egypt have I
 called my Son.

Q. Wherein consisted the Jewes ingratitude?

An. In stoning the Prophets and men of God,
 which were sent unto them for their soales health,
 Mat. 23. 37.

Q. How doth Christ prophesie their ingratitude
 should be punished?

An. By threatening unto them a spirituall and
 corporall plague.

Q. What is their spirituall plague?

An. Famine of the Word, and scarcity of Te-
 chers.

Q. What was their corporall plague?

An. Ruine of their City, desolation of their
 Temple, and a generall dissipation and scattering
 of their whole Nation: at whose hands shall bee
 required the blood of all the Saints from Abel to
 Zachariah the sonne of Barachiah, whom they slue
 between the Temple and the Altar.

Q. How many were the benefits of God bestowed
 upon the Jewes?

An. Innum-

Answerable for these especially? he saved Noah from the flood, Abraham from the Chaldeans: he brought them afterward out of Egypt through the red sea: he led them in the Wilderness with meate from heaven, and water from the Rocke: forty yeares space their garments never waxed old: he led them dry-shod over Jordan: he gave them possession of one and thirty Kingdomes: he instructed them in his true service: he built them a Temple: he supplied them daily with Prophets to be their guides; and finally, sent his only begotten Sonne amongst them to bee a Physician both of their bodies and soules, whom they most cruelly put to death.

Quest. What did first make knowne the birth of Christ?

An. A Starre, Mat. 2. 2.

Quest. How did that Starre differ from other Starres?

An. In three respects: First, as touching the place, being lower fixed than other Starres. Secondly, as touching the motion, moving directly forward, and not circularly. And thirdly, as touching the time it shone, as well by day as by night.

Q. To whom did this Starre appear?

An. To the Wife-men of the East, to conduct them where Christ was borne.

Q. What is signified by that starre?

An. The Spirit of God, which must illuminate our hearts, or we shall never find the way to come unto Christ.

Q. When the Wife-men found Christ, what did they?

An. As all men must doe, when they have once got the knowledge of him.

Q. What is that?

An. Acknowledge our love and service to him by our external oblations.

Q. What were their oblations?

An. Gold, Frankincense, and Myrrhe: Gold, as he was a King: Frankincense, as he was a Priest: and Myrrhe, as he was a Prophet, Mat. 2. 11.

Q. But in stead of these three things, what do we Christians learn to offer unto him?

An. For Gold, purity of life: for Frankincense, Prayer and Thanksgiving: and for Myrrhe, patience in adversity.

Q. In the eleventh Chapter of this Gospel Christ saith, I thank thee Father, that thou hast hid the knowledge of thy will from the wise & prudent, & hast shewed it unto Bales: yet here hee saith, the Wife-men came to worship him. What difference is there betwixt the Wife-men he speaketh of there, & those mentioned here?

An. By the Wife-men there, hee understandeth such as arrogantly depend upon their owne knowledge, and measure all things by humane reason: By Wife-men in this place, hee understands such Wise-men, as in things that belong to the honour of God and our justification, reject the power and wisdom of man, and cleave onely to the grace of God through Christ, and the sincerity of his Word. In which sense they are called Bales, Mat. 11. 25.

Q. In professing of Christ what comfort have we?

An. A three-fold comfort: first, we know hee is our Lord, and can and will defend us from all our enemies, Matthew 28. 18-20. Secondly, hee is our Teacher, and will instruct us in all things necessary to salvation. And thirdly, our spirituall Physician that calls us unto him, to comfort and heale our afflicted consciences, Mat. 11. 28.

Q. Where is the end of the Old Testament, and beginning of the New?

An. In the Baptisme of Christ: for by that God doth as it were point unto us, and shew that he is the true Messiah and Saviour.

Q. By what signe?

An. By the visible appearing of the holy Ghost, and the voice that was heard: This is my dearly beloved Sonne; in whom I am well pleased, Mat. 3. 17.

Q. How many things are required in Baptisme?
An. Three: the visible Element (which is Water) the Word, and a promise of grace.

Q. What is the difference between the Baptisme of John, and the Baptisme of Christ?

An. John did baptize with Water to repentance; but Christ did baptize with Fire, that is, his holy Spirit, working in our hearts to the remission of sin.

Q. Why is John said to prepare the way of the Lord?

An. Because his Doctrine was Repentance, and no man can come unto Christ, except he first confesse the damnable state he is in through sinne, and be heartily sorry for the same, faithfully believing onely by the merits of Christ to be delivered from thence.

Q. Was our Saviour first circumcised, when baptised?

An. He was.

Q. For what reasons?

An. Circumcised he was for the fulfilling of the Law; baptised for the establishing of the Gospel.

Q. Who did Christ first call to his service?

An. Poore Fishermen.

Q. What do we learn by their calling?

An. Two things.

Q. Which be they?

An. First, an example of charity in Christ, that of his meere mercy and grace chose such poore & simple men to bee the chiefe pastors and pillars of his Church. Secondly, an example of faith, and obedience in them, who no sooner were called, but straight-way left all they had, and followed Christ, Mat. 4. 17.

Q. How did they follow Christ?

An. Not as many Christians now-a-daies doe, in outward shew and seeming holiness, but with that resolution, that they willingly underwent poverty, scorn, slander, and death it selfe, to show themselves worthy Schollers of so worthy a Master. Besides, they were but once called upon, and they came; but we are many times called upon, & yet we come not.

Q. How led Christ his Disciples?

An. Two manner of wayes: bodily and spirituall.

Q. How did he leade them bodily?

An. By insuring his body to travell by Sea, by Land, in City, Field, Mountaine, and Valley for the publishing of the Gospel, and worke of their salvation.

Q. How did he leade them spirituall?

An. By manifesting unto them great signes and arguments of humility, patience, love, fortitude, and all other vertues of the mind, so that what he was, such he would have them, and all that insin upon his holy Name, to be.

Q. Why did not Christ chuse his Disciples amongst the mighty, learned, and rich men of the world?

An. Because the mighty stand upon their reputation, the learned are obstinate in their opinion,

and the rich entangled with covetousness.

Q. Was there more then of this sort came when Christ called them?

A. Yes, but they were very few, as of rich men, Zebedee and Matthew: of Gentlemen, the centurion, and Joseph of Arimathea: and of learyed, Nicodemus, Gamaliel, Saul.

Q. Did these men leave all, and follow Christ?

A. They did.

Q. How then had Matthew, a house to banquet

in, left it in a moment?

A. To forsake all, is understood, not cleane to depart from all which they had, but to make no reckoning of their goods, other than they might give to the glory of God, and the reliefe of his more distressed members.

Q. Why did Christ call his Apostles and Ministers the Salt of the earth?

A. Because, as the property of Salt is to bite, purge, and preserve, so their Doctrine ought to rebuke, reprove, and assist.

Q. Why were they called the Lights of the world?

A. Because, in doctrine and conversation, they must be as shining and glorious guides to the dark minds of the ignorant.

Q. What is the end thereof?

A. The glory of God.

Q. Is it not then enough for them to preach the Gospel openly, and with boldnesse of heart?

A. No, they must likewise bring forth fruit of good life by their deeds of charity, Mat. 5. 16.

Q. In how many things consisteth the testimony of a good life?

A. In three things.

Q. Which be they?

A. In holinesse, which belongeth to God; in righteousness, which belongeth to our neighbours; and in sobernesse, that belongeth to our selves.

Q. For how many causes are we bound to serve God?

A. For three causes: First, creation, because he created us; Second, redemption, because he redeemed us; Third, because he loved us.

Doctrine out of the Gospel after

SE. MARKE.

Q. What was the Question?

A. A Disciple of Peters, of whom hee had

learned the way of Christ.

Q. What are the branches to be handled in this Gospel?

A. The tempting of Christ, his fasting, prayer, and miracles.

Q. When was Christ tempted?

A. As soon as hee had received Baptisme: whereby we learn, that the Spirit of God begins to sooner on us, but is sooner crost and overpowered by the Spirit of the Divell, ch. 1. 13.

Q. What is the difference between these two spirits?

A. The Spirit of God is loving, gentle, meeke, not forcing, nor threatening; the Spirit of the Divell is subtle, cruell, false, and full of terror. Between these two spirits, the Spirit of man is continually tossed, the one working to our salvation, the other to our damnation.

Q. Who tempted Christ?

A. Two sorts of creatures.

Q. Which be they?

A. The Divell and the Jewes.

Q. From whence cometh the Divell, his Arguments, wherewith he tempesth?

A. From three things: either from the wit and reason of man, the custome of the world, or from the corrupting, and wresting of the Scriptures, as in this place it appeares.

Q. What doth the Divell tempt unto?

A. Sinne.

Q. What is the nature of sin?

A. To destroy.

Q. What followeth sin?

A. A two-fold judgement: the one inward, as torment of conscience, and decay of gifts; the other outward, as contempt and reproach of the world.

Q. How many kinds of temptations are there?

A. Two.

Q. Which be they?

A. Bad, which proceed from the Divell and his instruments; and good, which proceed from God.

Q. How doth God tempt?

A. Two manner of wayes: by tryals on the right hand, and by tryals on the left.

Q. How doth he tempt us by tryals on the right hand?

A. By offering us temporall blessings; as wealth, promotion, and such like, to suffer if we will lay hold on them justly, or after an indirect or sinful manner. Or by bestowing upon us temporall blessings, to try if we will dispose of them according as he hath commanded, and as his upright Almaer.

Q. How doth he tempt us by tryals on the left?

A. By suffering heretics to rise up amongst us, to see if they can seduce us; or by common corruption of manners, when any flanders, scandals, and injuries are offered, to prove unconstancy, patience, and love.

Q. How did he tempt Christ?

A. By frivolous questions, to entrap his life; as, whether it were lawfull to give tribute to Caesar, or not, chapt. 13. 14.

Q. What is our comfort in temptations?

A. That if we abide faithfull and constant, God at the last will send his Angels to deliver us, as he did our Saviour, ch. 12.

Q. Why doth God suffer us to be tempted?

A. For five especiall reasons.

Q. Which be they?

A. First, to try whether we be faithfull: secondly, to make us tecke unto him for helpe; thirdly, the better to manifest his power and love, in delivering us; fourthly, to create in our hearts a thankfulness for our deliverance; and fifthly, that we may be made like unto our Saviour Christ.

Q. What doth this inferre?

A. That we ought always to pray, that we be not led into evill temptation.

Q. Doth God suffer us at any time to fall under the force of temptation?

A. He doth.

Q. What is the cause?

A. That he might shew us our naturall weakness, and make us more ready in our walking.

Q. After Christ was delivered from the temptation of the Divell, what did he?

A. As was ought to doe in the like case, most cheerfully endeavoured to performe the will of his Father.

Q. What may we therefore learn by this temptation of the Divell?

An. A blow or wound, which dismaies not the good Christian, but rather stirs him up more forcibly to withstand the assault of his enemy.

Quest. What opportunity did the Devil make to tempt Christ?

An. When he was alone in the wilderness, and oppressed with long fasting.

Qy. How long had he fasted?

An. Forty daies and forty nights.

Qy. What company had he?

An. None but the wilde beasts.

Qy. What may we understand by the wilderness?

An. The world.

Qy. What by the wilde beasts?

An. The inward and outward dangers thereof.

Qy. Inward dangers of what?

An. Of ones owne rude and untamed affections.

Qy. Outward danger of what?

An. Of the vanities, whereby we continually fall.

Qy. What is a good remedy against these dangers?

An. Fasting, and not as some suppose, forty daies, but so long as wee live in the wilderness of this wicked world.

Qy. What is fasting?

An. Abstinence from things of the body, that we may the more readily apply our selves to those of the spirit.

Qy. How many kinds of fasting be there?

An. Two.

Qy. Which be they?

An. Corporall, which is a refraining from meat and spirituall, which is an abstaining from sin.

Qy. When are we said truly to fast?

An. When wee keep our eyes from looking after vanities: our tongues from cursing, swearing, and evil speaking: our hearts from meditating on mischief: our hands from practising unlawfull actions, and our feet from treading in the way of sinners.

Qy. What is the property of true fasting?

An. It must not be done for vaine glory, but to mortifie the body, that it may be in subjection to the spirit, and to the intent we may have the more provision for the relieving of the poore.

Qy. What are the effects that follow fasting?

An. Health, perfection of memory, sharpnesse of wit, long life, and happinesse of soules.

Qy. What is the opposite of fasting?

An. Intemperance.

Qy. What is Intemperance?

An. An over-flowing of voluptuousnesse against reason and the health of the soule, seeking no other contentation but the delight of the senses.

Qy. What are the effects that follow it?

An. Distemper, impudency, uncleanness, negligence, imbecillity, idleness, and destruction of soules.

Qy. Wherein consists intemperance?

An. In insatiable feasting.

Qy. Is it not tolerable for Christians to fast?

An. Yes: if it be done with moderation and thanksgiving, as it appears by the example of Mary Magdew, who fasted our Saviour Christ, *Mat. 23. 12.*

Qy. Whom must we feast?

An. Not our rich neighbours, lest they bid us againe, and to recompence be made; but the poore, maimed, lame, and blinde, and God shall reward us at the resurrection of the just, *Levi. 14. 12-13.*

Qy. What must be joyned with fasting, to make it acceptable?

An. Repentance and Prayer.

Qy. What is Repentance?

An. A hearty sorrow for sinne, with a firme re-

solution, never to offend againe: so that it is enough to be grieved for our sin, except wee be wise amend.

Qy. Give an instance.

An. It is our Saviours words: Repent & amend for the Kingdom of God is at hand.

Qy. What goes before Repentance?

An. Admonition.

Qy. What followeth?

An. Forgivenessse.

Qy. Who hath power to forgive sin?

An. Christ the Son of God, *chap. 3. 12.*

Qy. When hath he power to forgive?

An. Whensoever we call upon him by Faith, by the example of the blind man, *chap. 10.*

Qy. What doth this readiness to forgive infer?

An. Imitation in us, to doe the like one toward another.

Qy. And why?

An. Because, except we forgive one another, we shall not be forgiven of our Father in Heaven, *chap. 18. 26.*

Quest. How many circumstances as touching ourselves, are to be considered in pardoning of offences?

An. Sixe.

Qy. Which be they?

An. First, who it is that must forgive every one as well the King as the Subject. Secondly, what it is to be forgiven; not only slight offences, but all capital wrongs, whether sodain or premeditate. Thirdly, whom they bee we must forgive; namely, our Christian bretheren. Fourthly, how often; not seven times only, but seventy seven times. Fifthly, in what sort; not fainedly, but from the heart. Sixthly, when; not at the Altar only, and when we pray, but at all times, when our brother shall seem to offend. All this, Forgive, as we would have God forgive us.

Qy. In how many points consisteth forgiveness?

An. In foure.

Qy. Which be they?

An. Confessioe, to winke at our brethers offences: Condonoare, to pardon the quality of the offence: Remittere, to withhold the punishment: and Indulgere, to take into favour.

Qy. How often should such an one be revolved?

An. Mildely, lovingly, secretly, and guiltlesse our selves of what wee reprove him for; freely, and without feare, upon a true and just occasion, and at a fit time.

Qy. To what may we compare him that is a good reprehender of others, and never looks unto his own infirmities?

An. To five things.

Qy. Which be they?

An. To the Lampe in the Temple, which giveth light to the Priest, and consumes it selfe. Secondly, to the Eye that sees all things, but sees not it selfe. Thirdly, to Noahs work-men, that built an Arke to save Noah, and were drowned themselves. Fourthly, to such a one as clothes every one, and goes naked himselfe. Fifthly, to Esau, that was a Forester, and lived always abroad, and therefore did lose the blessing at home.

Qy. What is the gate that opens to forgiveness before God?

An. Prayer.

Qy. What is prayer?

An. A calling upon God in the time of trouble.

Qy. How many sorts of prayer are there?

An. Two: mentall, consisting in the heart, without utterance from the tongue; and vocall, consist-

sed in the heart, and pronounced with the tongue.

Q. How many are the special properties of Prayer?

An. Four.

Q. Which be they?

An. It must be secret, without ostentation; zealous, without doubting to obtaine; briefe, without much babbling; and constant, without intermission. chap. 11. 23.

Q. How many reasons are there to prove the goodness of Prayer?

An. Six.

Q. Which be they?

A. First, it is full of joy: for in the company of God there is nothing but joy. Secondly, God hath built an house, and appointed a day for it. Thirdly, it maketh us like the Angels in heaven. Fourthly, it is as intense in the nostrils of God. Fifthly, it doth more good than almes-deeds; for by our almes we helpe but few, but by prayer we may profit thousands. Sixthly, it is a victorious thing; for it overcometh God, which overcometh all things.

Q. When must we pray?

An. At all times.

Q. Why?

An. Because wee know not when the Lord will call us to judgement. cha. 12. 37.

Q. What are enemies to Prayer?

A. Drowsinesse and Carelesnesse: and therefore our Saviour hath said; Watch and pray.

Q. How must our minde be disposed when wee pray?

An. We must be in charity with all men.

Q. What may encourage us to pray?

An. The faithfull promise of the Lord, that hee will heare us, Aske, and ye shall have; Knocke, and it shall be opened unto you.

Q. How was Prayer effectuall in Christ?

An. By prayer he wrought some of his miracles, as appeareth. cha. 9. 29.

Q. What is a miracle?

An. An act exceeding the course of nature.

Q. Why was it requisite that Christ should work miracles?

An. To prove himselfe both God and man, and consequently, the true Messias and Saviour of the world.

Q. To save, how many waies may it be understood?

An. Two manner of waies; first, in preserving and giving temporall blessings to all; and secondly, in redeeming of some, by giving eternall happiness to the Elce.

Q. What are the miracles of Christ?

An. Giving sight to the blinde, strength to the lame, health to the sicke, walking upon the waters, and raising of the dead, &c.

Q. In this respect what is Christ called?

An. A Physician.

Q. How doth he differ from other Physicians?

A. He wrought by his owne power, and looked not for reward, hee scorned not to handle & touch his sicke patients, notwithstanding the contagion of their diseases, and hee went about, and offered himselfe to the diseased.

Doctrine out of the Gospel after

St. LUKE.

Question.

What was Luke?

A. A Physician of Antioch, and a companion with Paul in his travels.

Q. Did he write the Gospel, as an eye-witnesse of the same?

An. Not but as hee had heard from Paul and others.

Q. What are the points from whence we must derive our argumentation in this Gospel?

A. The preaching of Christ, the slanders which he suffered for the same, his apprehension and examination.

Q. When began Christ to preach?

An. At twelve yeares old, when his Parents found him disputing with the Doctors in the Temple. cha. 4. 46.

Q. How shall we know a Preacher?

An. By his fruits.

Q. What be they?

An. His Doctrine, if it be of God; and his Conversation, if it be according to his Doctrine.

Q. How many things are required in a Preacher?

An. Sixe things; to teach, to exhort, to pray, to praise, to reprove, and to encourage.

Q. What is it to teach?

An. To declare the true meaning of the Scriptures.

Q. What is it to exhort?

A. To remember the hearers of the Word what they have heard; and to be serious with them not to forget that which they have learned, but to bring forth fruits of good life.

Q. What are the fruits of good life?

A. Deeds of charity, done to the honour of God, and good of our Neighbour.

Q. To what end are they available?

An. To shew how neare, or how far off wee are from Christ; for hee that findes by the disposition of his heart, that hee wisheth well to all men, not onely his friends, but his enemies; hath a sure testimony that God doth dwell in him: Whereas contrariwise, he that feeleth not the heate of charity in heart, may thinke assuredly God is farre from him.

Q. Are we justified then by works?

An. Yes, before men; but by faith before God.

Q. What is it to pray?

An. To desire, of God to open the hearts of the hearers, that they may be edified by their hearing.

Q. What is it to praise?

An. To give God thanks for them, when they are seen to profit.

Q. What is it to reprove?

A. To inveigh against their sins, laying before them the judgements of God.

Q. What is it to encourage?

An. To give boldnesse to the penitent, assuring them of mercy.

Q. What is required in the hearers?

An. Five things: first, diligent attention, not to have their minde carried away in the time of preaching through vanities; secondly, meditation to ruminare upon such good lessons as they have heard: thirdly, application, to expresse it in the manner of their life: fourthly, prayer for the continuance of Gods Spirit upon their teachers: and fifthly, thanksgiving for the light of the Gospel.

Q. After what method doth Christ teach?

An. Sometimes by Parables and Similitudes, and sometime more plainly and familiarly.

Q. Why did he teach by Parables?

A. Because the unbelieving Jewes might heare, and not understand. cha. 8. 46.

Q. What is a Parable?

An. A

Q. A discourse containing one thing in words, and another in deeds.

Q. What vices doth Christ reprove?

A. All.

Q. How doth he reprove ambition?

A. By saying to his Apostles, *He that seemeth least among you, the same shall be great.* ch. 5. 48.

Q. How pride?

A. He that exalteth himselfe shall be brought low; and he that humbleth himselfe shall be exalted. chap. 14. 14.

Q. How revenge?

A. When James and John saw the Samaritanes would not receive Christ, they willed him to call for fire from heaven to consume them; but Christ rebuked them, saying, *Ye wot not of what spirit ye are: I came not to destroy, but to save.* ch. 9. 55-56.

Q. How incivility or falling from the truth?

A. No man, putting his hand to the Plow, and looking back, is apt for the Kingdome of God, chap. 9. 62.

Q. How neglecting of the Word when it is preached, and not bringing forth fruit of repentance?

A. It shall be easier for Tyre and Sidon in the day of Judgement, than for such men. ch. 10. 14.

Q. How worldly carefulness?

A. By the Parable of the rich man, that built his barns wide, laid up goods for many yeares, and said to his soule, *Now take thy rest; when presently God pronounced upon him, Thou fool, this night thy soule is taken from thee.* ch. 12. 19. 20.

Q. How selfe?

A. By the example of the Ravens, and Lillies of the field, which neither sow nor reape, yet God feeds them, and the Lillies are clothed with greater royalty than Solomon. ch. 12. ver. 24. 27.

Q. Why wheredon doth Christ console the folly of worldly minded men?

A. By argument, *A minore ad maius*, by saying; Which of you, by taking thought, can add to his stature one cubit? If then ye be not able to doe the lesse, how will ye performe the greater? chapter 12. 25. 28.

Q. What sinne should be our cure?

A. Not for trash of this world; but to lay up treasure in heaven; where neither thieft approacheth, nor rust can consume. ch. 12. 33.

Q. How reproveth Christ rash judgement, when we condemn such upon whom God extendeth his mercies, as to be greater sinners than we our selves are?

A. By telling us, that except we repent, we shall all likewise perish. ch. 13. 3.

Q. Why?

A. Because whosoever hath deserved wrath, we of God should enter into judgement with as have deserved as bad as they.

Q. How doth he reprove the trust in our own merits?

A. By saying, that when wee have done all that we can, we are still unprofitable servants; because we can doe nothing, but that which is our duty to doe. chap. 7. 12.

Q. Whom doth Christ promise blessed?

A. The peace-maker, the pure in spirit, the sorrowfull, for they shall joyne in the perfected; for great shall their reward be in heaven. Mat. 5.

Q. Whom doth he blasse for his craft?

A. Not in honour, for then Pharaoh had been blessed; nor in wit, for then Achitophel had been blessed; nor in wealth, for then Ahab had bene blessed; but in the feare of the Lord.

Q. How is this feare preferred?

A. By having a care to the Commandements. **Q.** Wherein consisteth the performance of the Commandements?

A. Not onely in bridling the hands, but in restraining the affections of the heart; as it is not enough to refrain from the shedding of blood, but from the thought thereof.

Q. How doth Christ strengthen the cruell?

A. He that in anger calls his brother fool, shall be in danger of hell fire. Mat. 5. 22.

Q. To what strict reckoning will be call the legiti-
mous?

A. Whosoever looketh on a woman, to lust after her, hath (saith he) committed adultery already with her in his heart. Mat. 5. 28.

Q. Is it lawfull for a man to put away his wife?

A. No, except it be for fornication. Mat. 5. 32.

Q. What doth hee must we use in our private conversation?

A. Yea, yea, and Nay, nay; for whatsoever is more than that, cometh of evil.

Q. By what may we sweare?

A. Neither by Heaven, for it is the throne of God; nor by earth, because it is his footstool.

Q. May we not sweare at all?

A. Yes, before a Magistrate, for the confirmation of the truth, and not otherwise.

Q. What is an oath?

A. A calling of God to witness, that what we sweare is true, or to be revenged on us if we lye.

Q. May we which are humane creatures, be revenged one upon another?

A. No.

Q. Why?

A. Because Christ hath said; Bless them that curse you: doe good to them that hate you. Mat. 5. 28.

Q. By what reason doth Christ bind us hereunto?

A. By an argument taken from the nature of God, who is gracious and loving unto mankind: as, hee maketh the Sun to rise, and the Raine to fall upon the just and unjust. Mat. 5. 45.

Q. Who is just?

A. Not any man; for he that faith he hath no sin, is a liar, and there is no truth in him.

Q. How many sorts of sinners are there?

A. Three.

Q. Which is they?

A. The first are such as are of a reprobate sense, neither fearing God, nor man; as Pharaoh, Judas, &c. The second are such as before God are very impious, yet to themselves and the world seem righteous; and of this sort are the Pharisees and Hypocrites. The third is of those that in the light of God and the world are sinners, but because they acknowledge their sinnes, and are desirous to win themselves for the same, praying unto God for his grace, therefore are of him reputed righteous; as Mary Magdalene, Zacharias, and the Thiefe upon the Crosse.

Q. What is a speciall note to know a reprobate sinner by?

A. Vigilancy, that when the Lord cometh, we be not found unprofitable servants.

Q. Who are called profitable servants?

A. Such as with care performe the will of their Master.

Q. Who are called unprofitable servants?

A. First, such as are Magistrates, and abuse their authority, to the hurt of such as are under them. Secondly, such as are under the degree of subjects.

and neglect their calling, or deprave it by their wicked practices. Thirdly, rich men that helpe not the necessities of the poore. Fourthly, the wise and learned, that suffer the ignorant to goe astray for want of their good counsell and instruction.

Qu. For all those good instructions, which Christ gave unto the Jewes, how did they reward him?

A. With slander & reproach, saying, that he did blaspheme, and cast forth Devils by the power of Beelzebub the Prince of Devils, cha. 5. 21. & 11. 15.

Qu. What is blasphemy?

Ans. To detract from the power of the holy Ghost.

Qu. Was it sufficient to alay the malice of the Jewes, to say Christ was a blasphemer?

A. No, the condition of envious men is such, as when they have done what disgrace they can in words, they practise deeds for the overthrow of them they hate.

Qu. How did they practise Christ his overthrow?

A. By hiring Judas to betray him unto them.

Qu. What do we learne by this, that amongst the twelve, one was a traitor?

A. That even amongst the smallest number of Gods Elect, there the Diuell hath his instruments.

Qu. For what did Judas betray his Master?

A. For money, as many do their soules, cha. 21. 6.

Quest. What was the last memorable thing that Christ did before his betraying?

A. The institution of the Sacrament of his body and blood.

Quest. Of how many things doeth this Sacrament consist?

A. Of two.

Qu. Which be they?

A. The visible substance, which is Bread and Wine; and the invisible grace, which is Redemption by his death, to all that receive this Sacrament worthily.

Q. How many things are required for the worthy receiving?

Ans. Four.

Qu. Which be they?

A. Knowledge, to discern a difference betwixt this holy ordinance and other ceremonies. Faith, to beleve that Christ dyed for us. Repentance, to be sorry for our sins. And Charity, to forgive our brethren.

Qu. Is it not enough then to remember Christ by meditation, reading, and hearing?

Ans. No, except we doe likewise actually receive his body and blood in the Sacrament of the Supper.

Qu. What two things did Christ use in offering his body upon the Crosse?

A. Breaking of his body, and drawing forth of his blood.

Qu. What must our breaking be?

Ans. A contrition of heart for our finnes, and breaking of bread in the way of charity.

Qu. What must our pouring forth be?

Ans. Teares of repentance, and teares of commendation.

Qu. How do we receive Christ in the Sacrament?

A. Spiritually.

Qu. What place must be prepared for him?

A. An upper roome in the bosome, an inward roome in the heart, a large roome to receive his remembrance, a faire roome hang with the tapistry of righteousness, a sweet roome decked with flowers of love, a convenient roome with a chimney & a bed, that may be fire of zeale, and the bed of peace.

Quest. What must bee his diet?

A. Prayer and thanksgiving.

Qu. Who his attendants?

A. Faith, Hope, and Charity.

Qu. How shall a man know whether hee have received Christ or no?

A. If he finde that he doeth not onely hear his Word, but brings forth the fruit of good doctrine; and therefore a good Christian is compared to a Tree.

Qu. Why?

Ans. Because he hath a roote, which is Hope; a heart, which is Faith; a barked, which is Charity; branches, which are spirituall Vertues; greene leaves, which are good words; and fruit, which is good workes.

Qu. How was Christ apprehended?

A. With Bils and Staves.

Qu. How did they use him?

Ans. Buffeted him, and set a crowne of thornes upon his head.

Qu. Whither did they carry him to be examined?

A. To the high Priest first, and then to Pilate, and afterward to Herod.

Qu. What were these men?

A. Chief Magistrates, but very wicked.

Qu. What are godly Magistrates called?

A. Gods.

Qu. Why?

A. Because they execute the judgement of God upon offenders.

Quest. What was one bad note of a Magistrate in Pilate?

A. This, that though he knew Christ to be innocent, yet because of the opinion of the people, rather than he would purchase their displeasure, hee delivered him over to their will, cha. 23. 25.

Qu. Upon what occasion, is the friendship of the wicked oftentimes renewed?

Ans. Upon the disgrace and downfall of the godly, as appears by Herod and Pilate, who having been long enemies, were now reconciled together, upon the apprehension of Christ.

The Doctrine out of the Gospel after Saint JOHN.

Question.

What was John?

Ans. An Apostle, and the entirely beloved of Christ, chap. 13. 23.

Qu. How did he write the Gospel?

A. As both an eye-witnesse, and an eare-witnes of that which Christ had said and done.

Qu. What follows in this place to be handled?

Ans. These foure branches, the Conviction of Christ, his Execution, Resurrection, Ascension.

Qu. Were not the Jewes satisfied with the imprisonment of Christ?

Ans. No, they sought likewise to put him to death.

Qu. Why did they persecute him with such hatred, having done so many good deeds among them?

Ans. Upon the same reason, that vice pursues vertue; iniquity, godliness; falsehood, truth; and darkness, light.

Qu. How were they blinded?

A. By rage, and their owne affections.

Qu. What are the affections?

Ans. Like

An-Like Whirlwindes, when they have once got the upper hand over reason, as appeareth by the Jewes; that would heare nothing, but cryed, Crucifie him, crucifie him, cha. 19. 15.

Q^y-What did they object against him?

An-That hee did seduce the people, blaspheme, was not Cæsars friend, and worse than Barabbas a Theefe.

Q^y-How did they say he seduced the people?

An-By false doctrine, in denying righteousness by the Law, cha. 5. 24.

Q^y-How blasphemy?

An-In calling himself the Son of God, cha. 10. 33.

Q^y-How not to be Cæsars friend?

An-In making himselfe a King, cha. 19. 12.

Q^y-How worse than Barabbas?

An-In that they thought a Blasphemer worse than a Theefe.

Q^y-IV has Theefe was this?

An-Saint Peter in the third of the Acts calls him a Murderer. St. Matthew, a Notable Theefe. Saint John sayes he was a Robber. Saint Luke tels us, that for sedition and murder he was cast into prison cha. 23. 19.

Q^y-How did Christ confute the objection of the Jewes?

A-First, by saying he was the Way, the Truth, and the faithfull Shepheard; and therefore did not seduce the people, chap. 14. 6. & 10. 11.

Q^y-How secondly?

An-By saying, what hee did, hee did by the inspiration of the holy Ghost, and power of God the Father; and therefore did not blaspheme, cha. 3. 12. & 10. 30.

Q^y-How thirdly?

An-By protesting openly, that what was due to Cæsar, ought to be given unto Cæsar, and therefore was no enemy to Cæsar.

Q^y-How fourthly?

A-By showing he came to enrich them with all the treasure of happy life; and therefore was no Theefe, like Barabbas, cha. 6. 48. & 7. 18.

Q^y-Were they not satisfied with this?

A-No, not though Pilate, the chiefe Magistrate, before whom hee was indited, did certifie them from the judgement seate, that he found no fault in him, cha. 18. 38.

Q^y-Why did not then Pilate set him free?

A-Because he respected more the displeasure of the people, than the discharge of his owne conscience; wherein hee shewed himselfe a bad Magistrate.

Q^y-Was Pilate altogether without compassion, when he gave judgement upon Christ?

A-No, he had a kind of compassion, but it was counterfeit; and therefore though he would wash his hands never so often, he cannot cleare himselfe from the guilt of innocent blood.

Q^y-How many sorts of cruelty are there?

An-Three.

Q^y-Which be they?

An-The first is of such as procure it, who nevertheless will not execute it themselves, and this was the cruelty of the Jewes. The second is such as devise not themselves to be cruell, but when the sword is put into their hands, or the meanes given unto them, doe not spare forthwith to execute it with all immanity and brutishnesse of heart, and this is the cruelty of Tyrants and wicked men put in authority. The third is of such as neglect their duty towards them that are in danger, necessity, or tribulation, whom they both ought and might

save and helpe if they would, and such was the cruelty of Pilate, and is the cruelty of all such as see the innocent and guiltlesse wronged, and will not helpe and succour them.

Q^y-How many waies may we help the distressed?

An-Foure manner of waies.

Q^y-Which be they?

An-Either in person, when wee travell and labour for their deliverance, or with our goods, in relieving their wants, or with our counsell to direct them, or with our power quite to deliver them.

Q^y-Had Christ any such friends?

A-No, nor did he need them, because he could have delivered himselfe if it had pleased him.

Q^y-Where were his Apostles?

A-Fled from him.

Q^y-Peter boasted he would dye for him, and did he now forsake him in his extremity?

An-He did not onely forsake him, but he flatly forswore he knew him.

Q^y-How often?

A-Three times the same night that Christ was apprehended, chap. 18.

Q^y-What learne we by this?

An-The inconstancy of flesh and blond, and sicknesse of worldly friends.

Q^y-What became of Judas that betrayed him?

An-As of a pernicious Traitor.

Q^y-How was that?

An-He hanged himselfe.

Q^y-Who gave him that judgement?

Ad-His owne guilty conscience.

Q^y-St. How many offices of torment dost a guilty conscience include?

An-Foure.

Q^y-Which be they?

An-Of an Accuser, a Juror, a Judge, and an Executioner.

Q^y-How of an Accuser?

A-In laying our sins to our charge, Rom. 2. 15.

Q^y-How of a Juror?

An-By giving in evidence against us.

Q^y-How of a Judge?

A-In condemning us.

Q^y-How of an Executioner?

An-By inflicting deserved punishment.

Q^y-What is it to have a guilty conscience?

An-To live in a continual torment and hell of minde.

Q^y-What was the manner of Christs execution?

An-The death of the Crosse.

Q^y-What extremity did he suffer before he was nailed upon the Crosse?

A-His sweat water and blood, was falsely accused, buffeted, spit upon, scourged, reviled, crowned with thornes, and his garments parted before his face.

Q^y-What extremity did hee endure upon the Crosse?

A-His hands & feet were nailed, his side pierced with a spear, he dranke vinegar and gall, was forsaken of God, and rejected of the world.

Q^y-For whom did he suffer all these torments?

An-Not for any offence of his, for hee was immaculate; but for our sins, which were infinite.

Q^y-To what end did he suffer them?

An-To the satisfaction of the Justice of God, and the Redemption of our Soules.

Q^y-What learne we by that?

An-His obedience to God the Father, and his love towards us.

Q^y-Wherein

Q. Wherein appeared his obedience towards God?

A. In two things.

Q. Which be they?

A. In performing all that God had commanded, which is called actuall obedience; and in patient bearing all that was imposed upon him, which is called passive.

Q. Wherein appeared his love toward us?

A. In giving his life for us, when we were yet his enemies.

Q. What is life?

A. The power and vigour of the soule, expressed by the instrument of the body.

Q. What are the opinions of Atheists, touching life?

A. Some think, because a man liveth no longer than he breatheth, that the life of man is nothing but a puffe of winde. Some againe, because the losse of much blood bringeth the losse of life, therefore they esteeme the life to bee nothing else but blood. And other some, because in death they perceive no difference between men and beasts, therefore they hold our lives to be as the lives of brute beasts, vanishing, without immortality of soule; but all these opinions are corrupt and lewd.

Q. Why so?

A. Because they are grounded onely upon the corporall senses.

Q. How do you prove the soule to be immortall?

A. Because it is the Image of God, which is a spirit, and eternall: for there must alwaies be an agreement betwixt the Image, & the thing whereof it is an Image.

Q. What part of Christ did suffer death?

A. His humanity.

Q. Of what doth his humanity consist?

A. Of body and soule like unto ours, sin onely excepted.

Q. Did his soule suffer death?

A. It did.

Q. Why then the soule is not immortall.

A. There bee two kindes of death, one corporall, which is a dissolution of the soule from the body: another spirituall, which is a separation of the soule from the presence of God. And in this sense it is said, that Christ his soule did dye: inasmuch, as for a while it was excluded from the presence of God.

Q. What part of Christ did not suffer?

A. His Deity, by which hee did overcome death.

Q. How did his victory over death appear?

A. By his Resurrection.

Q. When was that?

A. Upon the third day.

Q. What benefits have we by his Resurrection?

A. The assurance of the immortality both of soule and body: and that sinne, death, nor hell shall have any power over us, so long as wee beleeve in him.

Q. How prove you that?

A. By his owne words, I am the Resurrection and the life, he that beleeveth in mee, though hee were dead, yet shall hee live, chap. vi. 23. And againe, He that beleeveth in the Son, hath life everlasting: and he that beleeveth not in the Son, shall not see life, but the wrath of God abideth on him, chap. 3. 36.

Q. What kind of people held opinion, that there was no Resurrection?

A. The Sadducees; and therefore they tempted Christ with the question of the Woman that had

seven husbands, whose wife shee should be at the day of the Resurrection.

Q. How did Christ answer this question?

A. By saying, that in the Kingdome of Heaven they neither marry, nor are married, but are as the Angels of God.

Q. What are they called, that amongst us deny the Resurrection?

A. Atheists.

Q. How many sorts of Atheists are there?

A. Two.

Q. Which be they?

A. The one that perswade themselves, the soule is mortall as well as the body: the other, that albeit they have some opinion of the immortality of the soule, yet they thinke there is no hell, nor punishment for sin after this life.

Q. How doth the Scripture dispute the first?

A. By saying, that whosoever beleeveth in Christ, shall not perish, but have eternall life, chap. 3.

Q. How the second?

A. By the words that God shall say to the wicked at the day of Judgement, Depart from me ye cursed into everlasting fire, which is prepared for the Divell and his Angels, Mat. 25. 41.

Q. How many sorts of Angels be there?

A. Two: good and bad.

Q. Of what substance are good Angels?

A. Not of the nature and essence of God, not immortall of themselves; but have their immortality from God, who both gives it unto them, and preserves them in it, and could take it from them if he would.

Q. What difference is there betwixt the spirits of men and Angels?

A. Angels are of a more glorious essence; besides, the spirits of men are joyned unto bodies, the spirits of Angels are not.

Q. Are not the spirits of men celestiall?

A. Yes, not in respect they are drawne from the Nature of God, but in respect of the agreement that is betwixt them.

Q. What difference is there betwixt soule and spirit?

A. A soule is common to all men living, as well Infidels as others: but spirit is properly in those that are regenerate, and borne anew by Faith and the holy Ghost.

Q. To whom did Christ first appeare after his Resurrection?

A. To Mary Magdalen, and afterward three severall times to his Apostles.

Q. How long was he upon the earth after his resurrection?

A. Forty dayes, and then hee was taken up on high, and a cloud received him, Act. 13. 3.

Q. Did he not ascend before forty dayes, seeing he forbids Mary to touch him, because he was not yet ascended: and tels them, I ascend to my Father and to your Father? &c.

A. He did not: he staid so long to settle and establish the wavering faith of his Disciples.

Q. Where was Christ when he was taken up?

A. Upon Mount Olivet.

ACTS.

Question.

After that Christ ascended into heaven, whom did he leave on the earth for the building up of his Church?

A. S.

A. H.

An. His eleven Apostles.

Q. How did he strengthen them?

A. By sending the holy Ghost unto them, ch. 1. 4.

Q. In what likeness did the holy Ghost appear?

An. In the likeness of fiery tongues, ch. 2. 3.

Q. With what did it endue them?

An. With the knowledge of languages.

Q. To what end?

An. That they might preach to all Nations.

Q. What was their office?

An. Yes.

Q. Who enjoyed them thereunto?

An. Christ, chap. 1. 8.

Q. Upon how many points did their office consist?

An. Of two.

Q. Which be they?

An. To baptize, and to instruct.

Q. How did they baptize?

An. In the Name of the Father, of the Son, and of the holy Ghost.

Q. How did they instruct?

An. Two manner of wayes.

Q. Which be they?

An. By testifying the Death, Resurrection, and Ascension of Christ: and teaching of Faith, Repentance, and good workes, ch. 2. 23. 24. 25. 28.

Q. What power had they given them to confirme their doctrine?

An. The power of working miracles, as making the lame to goe, healing the sicke, and raising the dead, ch. 3. 6. & 9. 34. 40.

Q. Who stood against them?

An. The practice of the Diuell.

Q. Who defended them?

An. The providence of God.

Q. How did the Diuell practise against them?

An. By raising up conspiracies, tumults, commotions, persecutions, slanders, and by bringing them to imprisonment, stripes, and death.

Q. To what purpose and end did the Diuell doe this?

An. To overthrow, or at least to stop the course of their preaching, if it had been possible.

Q. How did God defend and preserve them?

An. He revealed the conspiracies against them, chap. 9. 24. He pacified the tumults and commotions, chap. 10. 35. to 41. He sent them refuge in time of persecution, chap. 14. 6. He converted the hearts of their slanderers, ch. 2. 37. He delivered them out of prison, ch. 5. 19. He comforted them, when they were beaten, chap. 5. 41. & 13. 11. and in death hee gave them life, chap. 14. 19.

Q. Who conspired against them?

An. The Jewes.

Q. How?

An. When Paul was imprisoned by them, some forty of them, or more, tooke an oath, that they would not eate nor drinke untill they had slaine Paul, Act. 23. 12. 13.

Q. Under what colour would they execute their malice?

Ans. Under colour to have him brought forth to be examined, and they by the way would murder him.

Q. How did God reveale this conspiracy?

Ans. Pauls sisters sonne over-heard it, and was sent to tell the Captaine of the Castle of it, chap. 23. 20. 21.

Q. What did the Captaine when he heard of it?

Ans. Sent Paul with a power of men for his guard to Cæsarea to Felix the chiefe Governor.

Q. Who raised tumults against them?

A. The Jewes, & one Demetrius a Silver-smith, at Ephesus.

Quest. Against which of the Apostles did Demetrius raise a tumult?

An. Against Paul, Cairus, and Aristarchus, Pauls companions.

Q. Why?

An. Because they spake against Images, by making of which he got his living.

Q. What was Demetrius intent by this commotion?

An. To have Paul and his disciples supprest.

Q. How did God prevent his purpose?

A. The Towne-Clarke pacified the people, and the men were let go, chap. 19. 35.

Q. Who was the Divels instrument, to persecute the Apostles?

An. Herod in Judea, and the unbelieving Jewes in Iconium, Thessalonica, and other places.

Q. Whom did Herod persecute?

An. He killed James, and put Peter in prison, chap. 12. 1. 5.

Q. Who was Gods instrument to deliver Peter?

An. An Angel.

Q. How was Herod punished for his cruelty?

A. He was eaten to death with worms, c. 12. 23.

Q. Whom did the subtlevring Jewes persecute at Iconium?

An. Paul and Barnabas.

Q. How were they delivered?

Ans. God gave them knowledge of their dangers.

Q. Whither went they for refuge?

Ans. To Listra and Derbe, Cities of Licaonia, chap. 14. 6.

Q. Who were persecuted in Thessalonica?

An. Paul and Syllas.

Q. How escaped they?

An. Their friends sent them away by night to Berza, chap. 17. 10.

Q. Who were the Divels instruments to slander the Apostles?

An. The Jewes.

Q. Where?

An. At Jerusalem.

Q. In what manner?

An. By saying (when they spake all manner of languages) that they were drunke with new wine, chap. 7. 13.

Q. How did God make them repent their slander?

Ans. By touching them with remorse of conscience.

Q. Who were the Divels instruments, to imprison the Apostles?

Ans. King Herod, the Jewes, and the Romans Substitute.

Q. Who was Gods instrument to deliver them?

An. An Angel, and such men as he raised to be their friends, ch. 5. 19.

Q. How did God comfort the Apostles, when they were beaten?

A. By speaking unto them in visions, ch. 13. 11.

Q. Who was the first Martyr?

An. Saint Stephen.

Q. What was he?

Ans. One of the seven Deacons ordained by the Apostles.

Q. To what end?

An. To be careful that no poore of the Church should want reliefe, chap. 7. 1.

Q. How dyed he?

An. He was stoned.

Q. By whom?

An. By the whole multitude of the Jewes.

Qy. For what cause?

An. None, but that being full of faith & power, he did great miracles among the people.

Qy. What comfort did he find in death?

An. Unspeakable, hee saw heaven open, and the Son of man sitting on the right hand of his Father.

Qy. What did he to his persecutors?

An. Not only forgave them, but prayed that that sin might never be imputed to them.

Qy. What may we learn from St. Stephen?

An. Zeale for God, patience for our selves, charity to our enemies.

Qy. To which of the Apostles did he give life in death?

An. To Paul.

Qy. In what manner?

An. When Paul was stoned by the men of Lистра, and carried out of the City for dead, God raised him up againe, even in the midst of the Disciples that stood about him, cha. 14. ver. 19. 20.

Qy. What learn we by the sequell of this discourse?

An. That God, by simple men, in spite of all tyranny, replenished the whole world with the sound of the Gospel.

Qy. But Paul, as we read in the eight Chapter, persecuted the Church, and consented to the death of Stephen, how came he then to be an Apostle?

An. The Spirit of God (in whose hands are the hearts of all men) converted him from a persecutor to a Preacher; so that amongst all the Apostles some were more zealous, nor added more soules to the Church than he did.

Qy. How doth that appear?

Answ. By his painfull travell through many Countries, his stripes, imprisonment, stoning, danger by Land and Sea, which he joyfully suffered for the love of Christ Jesus.

Qy. Why did God suffer his chosen servants to be so injuriously handled of the world?

An. For three reasons.

Qy. Which be they?

An. That he himselfe might be the more glorified by their deliverance, their enemies more justly condemned, and his servants more worthy of their reward in heaven.

Qy. As they were painfull to teach, were the people as ready to follow their doctrine?

An. Many were, of those whose hearts were prepared for that calling, but otherwise they that were not, refused.

Qy. It appeareth then, that faith is the only gift of God?

An. It is, and increaseth in us by hearing of his Word, as appeareth by Lydia, the woman of the Thyatirians, whose heart the Lord opened, that she attended to the doctrine of St. Paul, ch. 16. 14.

Qy. What strange conversions were there made by the Apostles?

Answ. The conversion of the Ethiopian Eunuch, of Cornelius, and Pauls Jaylor.

Qy. Why did the conversion of these men seeme more strange than the rest?

Answ. Because in the eye of the world, both for their calling and quality, they seemed more unlikely to be converted than any other.

Qy. How?

An. The Eunuch was of the Heathen that worshipped strange gods, chap. 8. 37. Cornelius a soldier, whose sterne profession might seem to harden his heart against the first impression of Christian

faith, chap. 30. 5. and the Jaylor a forward minister to execute the cruelty of such as persecuted Christ and his Church.

Qy. How did he converted them themselves averse ward to be Christians?

An. By their workes.

Qy. What be they?

An. The Eunuch planted the Gospel in Ethiopia: Cornelius used much prayer and almes-deeds; and the Jaylor drest the wounds of Paul and Sylas, and refreshed them with meat.

Qy. It is not then enough for us to be Christians in name, but we must also be so in nature?

An. No: for otherwise wee shall be sure to undergo the wrath of God.

Qy. By what example?

An. By the example of Ananias and Saphira, and of Eutichus.

Qy. What were their faults?

An. In that whereas it was a custome amongst them, to employ all their goods to the benefit of their brethren, they kept back a part to their own private use.

Qy. How were they punished?

An. With sudden death, cha. 5. 5. 10.

Qy. If God shewed such severity upon them, in that they distributed not their whole substance to the maintenance of Christian charity, what ought they to feare that will bestow nothing, nor so much as the superfluity of their riches to the relieving of their distressed brethren?

An. Not only death of body in this World, but destruction of soule and body in the World to come, unless they amend.

Qy. Wherein did Eutichus offend?

An. Being of the Congregation of the faithfull, as he sat with others to heare Paul preach, neglected his doctrine (as in many Sermons with us we may see the like) and fell into a sleep.

Qy. How did God punish him?

An. Hee made him an example to the whole assembly, by suffering him to fall from the third loft, so that he lay for dead, till Paul revived him.

Qy. But our Christians sit low, and in their prayers, and therefore need feare no such danger.

Answ. True, they need not feare falling to the ground, but they may sit in dread of a greater fall.

Qy. What is that?

An. From the top of heaven to the bottome of hell, if when they should heare the Word of God, they suffer sleep to stop their eares.

S. PAULS Epistle to the Romans.

Question.

What was the cause that the Apostles wrote Epistles?

Answ. The variety of Nations, whom they had converted, with whom they could not alwayes in person be conversant, and therefore they sent their minde unto them in writing.

Qy. To what end?

An. To cherish their young faith, which otherwise, like a greene tree, that hath not taken deepe root, might be shaken with contentions & errors.

Qy. Was there any such thing in Rome, at such time as S. Paul sent his Epistle thither?

An. Yes.

Qy. What was it?

Answ. The Jewes began to despise the Gentiles, and the Gentiles the Jewes.

Q. Wherefore did the Jewes despise the Gentiles?

A. They thought them unworthy to be partakers of grace through Christ, because they were not under the Law as well as they.

Q. How did the Gentiles despise the Jewes?

A. They thought them more unworthy of Gods favour through Christ, because they had refused him for their Messias, to whom only he was sent.

Q. How did Paul take up this controversie?

A. By proving them both guilty of monstrous sins; and therefore unfit eyther to reprove other.

Q. Of what doth he prove the Gentiles guilty?

A. Of Idolatry: for though they had not the Law written, yet by the frame of Heaven and Earth, they could not but know there was an omnipotent God; and therefore they ought not to have worshipped Idols, cha. 1. 20.

Q. What doth he hold the Jewes guilty of?

A. Of Presumption; in thinking they could be justified by the Law, so that neither in the Law, nor out of the Law, that is, before the Law was given, can there be any righteousness.

Q. What then must they depend upon for their justification?

A. Only faith in Christ Jesus, who hath performed the Law for them; for to heare the Law was no cause of justification, but to performe the Law, which none was able to doe, but onely the Son of God, chap. 2. 13. & 3. 20. 29.

Q. How doth Paul distinguish of the Law?

A. Into the Law of the Letter, and the Law of Faith.

Q. What doth the Law of the Letter?

A. Shew us what sin is, but not purge us from sinne.

Q. What is the Law of faith?

A. Righteousnesse obtained without the Law.

Q. How proveth he that?

A. By the example of Abraham, who was justified by faith, before he was circumcised, that he might not thinke circumcision the cause of his justification, cha. 4. 10.

Q. How then doth he draw the Jew and Gentile to agreement?

A. By shewing them, that both the circumcised and the uncircumcised shalbe saved, if they beleeye.

Q. What doth he esteeme bring?

A. Peace of conscience towards God, through our Lord Jesus Christ, cha. 5. 1.

Q. What doth peace of conscience bring?

A. Joy in tribulation.

Q. What tribulation?

A. Patience.

Q. What patience?

A. Experience.

Q. What experience?

A. Hope, that will not deceive us.

Q. How is our hope made undecivable?

A. By the Love of God.

Q. Wherein?

A. In that when we were yet his enemies, hee gave his only begotten Son to death.

Q. How became we Gods enemies?

A. By the sin of Adam.

Q. Whether was greater, the condemnation that came through the sin of Adam, or the justification that came through the righteousness of Christ?

A. The justification that came by the righteousness of Christ.

Q. Why?

A. Because by one sinne only came damnation; but Christ by righteousness hath forgiven many

sinns; that is, not only the sinnes of Adam, whereof we were guilty: but many other sinns of our owne, which we have since committed.

Q. What bringeth us to the knowledge of sin?

A. The Law: for we had not known lust to be sin, if the Law had not said, Thou shalt not lust.

Q. Then the more sinne is manifested, the more grace aboundeth.

A. It doth.

Q. May we therefore sin, that grace may abound?

A. God forbid.

Q. Why not?

A. Because when in Baptisme we are made partakers of grace, we dye to sinne, and rise againe to newnesse of life, cha. 6. 6.

Q. What is it to die to sin?

A. To abolish the workes of the flesh.

Q. What is it to rise to newnesse of life?

A. To follow the workes of the spirit.

Q. What call you the workes of the spirit?

A. Faith, Charity, Peace, Concord, Mercy, Love, &c.

Q. What call you the workes of the flesh?

A. Pride, Envie, Sloath, Gluttony, Uncharitableness, &c.

Q. How are they rewarded?

A. With death: for the reward of sin is death, chap. 6. 23.

Q. How are the workes of the spirit rewarded?

A. With eternall life, cha. 6. 23.

Q. Are we all subject to death by the Law?

A. We are.

Q. How then can the cause be good, which is cause of much ill?

A. Yet the Law is holy and good, and ordained to give us life, but that sinne working in us, alters the property of the Law, so that instead of life we finde death, chap. 7. 10.

Q. How shall we avoid this danger?

A. By living after the spirit.

Q. Who are they that live after the spirit?

A. Such as God in his fore-knowledge hath predestinated thereunto, cha. 8. 30.

Q. Are all men predestinated to be saved?

A. No, some are made vessels of wrath to destruction, as other some are made vessels of mercy prepared for glory, chap. 9. 13.

Q. Is God then the cause of any mans condemnation?

A. No, but sin, which reigneth in man.

Q. What are they called, which are ordained to be saved?

A. The children of God.

Q. How are we made the children of God?

A. Three manner of wayes.

Q. Which be they?

A. By Election, Creation, and Adoption.

Q. Why are those blessings bestowed upon us?

A. Not for any desert of ours, but through the mere mercy and love of God.

Q. What recompence doth hee require of us for them?

A. Nothing but love.

Q. How is our love shewne?

A. If we suffer neither tribulation, persecution, famine, nakednesse, perill, nor sword, to separate us from Christ.

Q. When are we separated from Christ?

A. When we love our sin more than him, and forsake his will to follow our owne.

Q. Why must we endure any extremity, rather than revolt from God?

A. Because

Ans. Because the afflictions of this life are not worthy of the glory which shall be shewne unto us in the life to come, cha. 8. 18.

Q. Do we obtaine that glory then by workes?

Ans. No, but by the mercy of God onely, yet workes and the good motions of the Spirit testifie to our consciences in the meane space, that such a reward is laid up for us.

Q. How are we put from that glory?

Ans. Onely by our sins.

Q. To whom was this covenant of glory made?

A. To the Jewes first, and then to the Gentiles.

Q. How did the Jewes lose it?

A. By thinking to become righteous by the Law.

Q. How did the Gentiles obtaine it?

Ans. By beleiving in Christ so soone as they heard of his name, cha. 9. 30.

Q. Why could not the Jewes be righteous by the Law?

Ans. Because they could not fulfill the Law.

Q. Are the Gentiles then righteous by fulfilling the Law?

Ans. They are.

Q. How do they fulfill the Law?

Ans. Not in themselves, but in the worke of Christ, who hath fulfilled it for them, and for all others that beleive in him, so that his righteousness is become theirs, cha. 10. 4. 6.

Q. Are all the Jewes rejected?

A. No, God hath reserved a remnant to be saved.

Q. Are the Gentiles accepted?

Ans. No, but onely such as doe heare the Word and beleve.

Q. But some have not heard the Word; therefore they shall be excused.

A. Not so; the found thereof is gone through the earth; therefore none can plead ignorance, c. 10. 18.

Q. Because we are Gentiles, and accepted by our belife in the place of unbelieving Jewes, ought we to despise them in respect of our selves?

Ans. No.

Q. Why?

Ans. Because we are not so accepted, but we may be rejected; nor they so rejected, but they may be received; for if God grafted us into the true Vine, which were but wilde branches, much more may he graffe the Jewes, which were true branches, into the true stocke againe, cha. 11. 17.

Q. Why doth S. Paul urge this similitude?

A. To shut up the contention between the Jewes and the Gentiles, that neither should despise other, because they were alike in belife & unbelife.

Q. After the deciding of this controversie, and certain principall points of religion (as Faith and Justification) declared, wherein doth Paul shew we ought to strive to excell one another?

Ans. In unity and uprightnesse of life.

Q. How is that to be performed?

Ans. By offering up our selves a lively sacrifice unto God.

Q. What is a lively sacrifice?

Ans. To put off the workes of darknesse, and put on the armour of light.

Q. How must we cast off the workes of darknesse?

Ans. By conforming our selves after the will of God, & not after the fashion of the world, ch. 12. 2.

Q. What are the workes of darknesse?

Ans. To imbrace pride rather than humility, lust rather than chastity, hate rather than love, rebellion rather than obedience, gluttony rather than abstinence, &c.

Q. What is the armour of light?

Ans. To dispose our minds after the contrary.

Q. It seems then by being commanded to sacrifice our selves, that every Christian is a Priest.

Ans. True, we are.

Q. How are we consecrated?

A. Not by the infusion of oyle, but by the inspiration of the holy Spirit.

Q. When?

Ans. At our Baptisme.

Q. Doe all Christians serve in the office of Priesthood?

Ans. No.

Q. Why?

Ans. Because their sacrifice is not such as it should be.

Q. How comes that to passe?

Ans. By reason they preferre not sorrow before joy, death before life, rebuke before honour, enemies before friends, for the love of Christ, and as he in his life did for our example.

Q. To whom is it given to do those things?

Ans. To all, but not after a like measure.

Q. What must they doe, that have priviledge of grace above others.

Ans. Not boast of it, but helpe to furnish them that want, chap. 11. 3.

Q. By what example are we taught so to do?

Ans. By the example of the members of a mans body: for as when the foote is offended, the rest of the members, as the eye, hand, and tongue, straight minister unto it: so ought it to be in the members of Christ his body, when one faints, the rest must relieve it.

Q. Who is the head of the mysticall body?

Ans. Christ.

Q. Who are the eyes?

Ans. His Preachers.

Q. Who are the eares?

Ans. Hearers of the Word.

Q. Who are the hands?

Ans. The Magistrates.

Q. Who are the feet?

Ans. The Subjects.

Q. What are the duties of a Preacher?

Ans. To teach with sincerity.

Q. What is the duty of an hearer?

Ans. To attend with reverence.

Q. What is the duty of a Magistrate?

A. To rule with justice.

Q. What is the duty of a Subject?

Ans. To obey with love.

Q. What are the sinewes that binde these joynts of the mysticall body together?

Ans. Compassion and brotherly love.

Q. What is compassion?

Ans. A suffering with our Christian brethren, or a like feeling of the heart that we shew to them, as if it were hapned to our selves.

Q. What doth it produce?

A. A distributing to their necessity: as counsell to them that erre, comfort to them that moorne, and food to them that hunger, cloathing to them that are naked, and harbour to them that are harbourlesse, cha. 12. 15. 17.

Q. How are these vertues performed in us?

Ans. By continuance in prayer.

Q. What vices are contrary to compassion?

Ans. Hate, revenge, arrogancy, and selfe love.

Q. Why must we not hate?

A. Because God hath commanded love, cha. 12. 14.

Q. Why must we not revenge?

A. Because revenge is the Lords, cha. 13. 6.

Q^y. Why must we not be arrogant and high-minded?

Aⁿ. Because we are all of one linage, and no man hath any thing of himselfe, but what is given him of God.

Q^y. What is self-love?

Aⁿ. To be wise in our own conceits.

Q^y. Doth our duty only extend to the body of our Christian brother?

Aⁿ. No, but to his minde also.

Q^y. How is that?

Aⁿ. Wee must take heed, that we offend not his conscience, by eating of meates, or observation of dayes, chap. 14. 21.

Q^y. Where are these precepts to be put in execution?

Aⁿ. Out of hand.

Q^y. Why?

Aⁿ. Because the time of our salvation draweth neare, chap. 13. 11.

Q^y. How is that to be felt off?

Aⁿ. Not till death.

Q^y. Why?

Aⁿ. Because whether we live or die, we live and dye to the Lord, chap. 14. 8.

Q^y. How doth S. Paul conclude this Epistle to the Romanes?

Aⁿ. With two things.

Q^y. Which be they?

Aⁿ. With Exhortation and Prayer.

Q^y. What doth he exhort them unto?

Aⁿ. The reading of the Scriptures, Thanksgiving, and to beware of false Prophets.

Q^y. Why doth he exhort them to read the Scriptures?

Aⁿ. Because whatsoever is written, is written for their and our instruction, cha. 15. 4.

Q^y. Why to thanksgiving?

Aⁿ. Because of the mercy of God shewed unto all.

Q^y. Why to beware of false Prophets?

Aⁿ. Because they raise divisions and opinions in the Church, contrary to the Doctrine of Christ, chap. 16. 16.

Q^y. What is his prayer?

Aⁿ. That we might be filled with all joy and peace that comes by faith, and with all abundance of hope.

Q^y. What is hope?

Aⁿ. An assured expectation of blessednesse to come, to which Christ Iesus bring us, Amen.

Q^y. From whence did Paul write this Epistle?

Aⁿ. From Coriath.

I. CORINTHIANS.

Question.

Where was Paul, when hee writ this Epistle to the Corinthians?

Aⁿ. In Syria.

Q^y. What was the cause that moved him to write?

Aⁿ. The Sects and Divisions that in his absence tooke root in the Church of Corinth.

Q^y. What were they?

Aⁿ. Some held of Paul, some of Apollo, and some of Cephas.

Q^y. How doth he reprove them?

Aⁿ. By shewing them, that Christ is one, and his Religion one: and therefore ought not to be divided. And howsoever Paul, Apollo, and Cephas plant, it is nothing, except God give the increase, chap. 3. 6.

Q^y. Whence then proceeds the knowledge of the Scriptures?

Aⁿ. From the Spirit of God, chap. 3. 13.

Q^y. Who is the meates?

Aⁿ. The Preachers, ch. 3. 9.

Q^y. How are they to be esteemed?

Aⁿ. As Ministers of Christ, Stewards of the Mysteries of God, and such as stand in his stead.

Q^y. How ought they to deliver the Word?

Aⁿ. Not in the enticing speech of mans wisdom, but in the plain evidence of the spirit, ch. 3. 4.

Q^y. Why?

Aⁿ. Because the wisdom of the world before God is foolishnesse, and that which the world accounts foolishnesse, is wisdom before God, ch. 3. 19.

Q^y. What is their offence then, that persuade themselves, that the Gospel is not well taught, without it be set forth with eloquence of speech?

Aⁿ. They make the Crosse of Christ of none effect, attributing that unto men, which belongs to the power of God, chap. 1. 17.

Q^y. What are the inconveniences which come by controversies in Religion?

Aⁿ. Vice passeth away unpunished, and the congregation is scandalized, chap. 5. 1. &c.

Q^y. What bee the vices Sains Paul meeteth in the Corinthians?

Aⁿ. Arrogancy, incest, going to Law one with another, and fornication.

Q^y. How would he have arrogancy reclaimed?

Aⁿ. By humility: If any man among you seeme to be wise in this world, let him be a foole, that he may be wise, chap. 3. 18.

Q^y. How incest?

Aⁿ. By excommunicating the party, ch. 5. 5.

Q^y. How going to Law?

Aⁿ. By chasing some one or other of their brethren to set concord betweene them, without expense of time, and further charge, cha. 6. 5.

Q^y. How Fornication?

Aⁿ. By marriage: To avoid fornication, let every man have his wife, cha. 6. 7.

Q^y. Which doth be most commend, marriage or the single life?

Aⁿ. The single life.

Q^y. Why?

Aⁿ. Because it is most apt for the service of God, by reason it is freed from those cares the other is intangled with, ch. 7. 31. 33.

Q^y. Doth not he likewise taxe them of Idolatry?

Aⁿ. Yes, and of thinking the Minister a burthen to the congregation.

Q^y. How doth he reprove the first?

Aⁿ. By shewing, that although they feare God in heart, yet it is not lawfull for them to eate with Idolaters.

Q^y. Why?

Aⁿ. Because in so doing, they may wound the weak consciences of others, ch. 8. 11. 12.

Q^y. How doth he reprove the second?

Aⁿ. By shewing, that hee which feedeth the focke, is worthy to eate of the milke of the focke, chap. 9. 7.

Q^y. Whose example doth he teach them to avoid these envious?

Aⁿ. By the example of the Jewes, who were ambitious, full of strife, despisers of the Prophets, and profaners of holy things, chap. 10.

Q^y. Why are they taught to avoid these things?

Aⁿ. Because their bodies are the temples of God, and therefore they ought not to make them the temples of the Devil, by suffering themselves to be polluted.

polluted with such uncleanness, chap. 3. 1.

Qy. When do they avoid them?

A. When they do all things in purity of spirit, and edification, cha. 2. 4. 5.

Qy. What is the best ground of edification?

A. Love.

Qy. How do you prove that?

A. Because he that teacheth, although he speak with the tongue of an Angel, and have not love, is like a tinkling Cymball, chap. 13. 1. Hee that hath faith able to remove mountains, and wants love, it is nothing, verse 2. And he that giveth all he hath to the poore, and is without love, profiteth nothing, ver. 3.

Qy. Love then is necessary in all the points of Religion.

A. It is: for he that comes to the Lords table without love, is an unworthy guest; and hee that prayeth, and is not in love, calleth for vengeance on himselfe.

Qy. Wherein did the Corinthians abuse prayer?

A. In not observing the censure of time.

Qy. What was that?

A. To pray bare-headed, cha. 11. 4.

Qy. Wherein did they abuse the Lords Supper?

A. In that some came with a carnall desire to eate, and some had filled themselves before, c. 11. 21.

Qy. What was the presumption of their women?

A. They took upon them to teach, which is not allowable, cha. 14. 24.

Qy. What principle thing was to be observed amongst the teachers?

A. Not to teach to pray in a strange tongue, by which the people could not be edified, nor whereunto they could say Amen, chap. 14. 2. 16.

Qy. What is the last error Paul confuted in them?

A. Their doubting of the Resurrection.

Qy. How doth he confute it?

A. By shewing that Christ is risen, which is the first fruit of them that shall rise, cha. 15.

Qy. How doth he prove that Christ is risen?

A. By the testimony of the Apostles, and of others that saw him: but lest this might not be sufficient, he confirms it also by reason.

Qy. How is that?

A. That unlesse there be a Resurrection, Faith and Preaching are both in vaine, chap. 15. 14.

Qy. How doth Paul conclude this Epistle?

A. With an Exhortation for the reliefe of the poore.

2. CORINTHIANS.

Qy. Rion.

*F*rom whence was the second Epistle to the Corinthians written?

A. From Philippi a City in Macedonia.

Qy. What are the principall circumstances so be considered?

A. Three.

Qy. Which be they?

A. The cause why he writ, the persons whom he toucheth, and the matter whereof he treateth.

Qy. What was the cause of his writing?

A. The inflexible nature of some, that notwithstanding his former persuasions, still despised his authority.

Qy. Who are the persons?

A. The false teachers, himselfe, and the Corinthians.

Qy. What is the matter?

A. A confutation of his Detractors, and a confirmation of his owne Doctrine.

Qy. How confutes he his Detractors?

A. By proving them teachers, not for love, but to fill their owne bellies, and that they were detractors of other mens labours, ch. 10. 15. & 11. 20.

Qy. How doth he confirme his owne doctrine?

A. Three wayes.

Qy. How is that?

A. First, in respect of the ground thereof, which is Christ Jesus, chap. 4. 5. Secondly, in respect of the fruit, which it had brought forth in them, which was faith, patience, and love, cha. 5. 7. & 9. 2. Thirdly, in respect of his owne constancy, whom the persecution of the world had sealed the true Minister of God.

Qy. How?

A. In that neither imprisonment, stripes, watching, fasting, stoning, danger by sea, nor danger by land could terrifie him from his proceeding in his calling, chap. 6. 4. & 11. 24. to 30.

To the GALATHIANS.

Qy. Rion.

*W*hat may the cause Paul writ to the Galatians?

A. Their declining from that which he had taught them.

Qy. What was that?

A. Faith in Christ Jesus.

Qy. How declined they from Faith?

A. In thinking to be justified by the workes of the Law.

Qy. How doth he reprove them?

A. By shewing, that as many as are of the workes of the Law, are under the curse, ch. 3. 10.

Qy. How were they delivered from this curse?

A. By Christ hath redeemed us by being made a curse for us, chap. 3. 13.

Qy. What doth he then counsell them to do?

A. To forsake the beggarly traditions of the Law, as Circumcision, and the observation of daies and times, chap. 4. 9. 10.

Qy. What was the reason?

A. Because neither Circumcision, nor Uncircumcision availe any thing, but a new creature, chap. 5. 15.

Qy. What is understood by a new creature?

A. One regenerated by Faith, as being dead to sin, and risen againe through Christ, to newnesse of life, cha. 2. 15. 20.

Qy. How are we knowne to be regenerate?

A. If we bring forth the fruits of the Spirit.

Qy. What are the fruits of the Spirit?

A. All kinds of Christian vertue, love, joy, peace, long-suffering, gentleness, goodnesse, faith, meeknesse, temperance, &c. cha. 5. 12.

Qy. Is there no law against them that live in this estate?

A. There is none that hath any condemning power over them.

Qy. What are the fruits of the flesh?

A. Lusts against chastity, as adultery, uncleannesse, against religion, idolatry, witchcraft, against charity, envie, murder, &c. against temperance, gluttony, drunkennesse, &c.

Qy. What shall become of them that delight in these workes of the flesh?

A. They shall not inherite the Kingdom of God.

Qy. Where

Qy Where was Paul, when he writ this Epistle ?
An. At Rome.

PAUL to the Ephesians.

Question.

WHAT were these Ephesians that Saint Paul writeth to ?

An. Inhabitants of the chiefe City of Ionia in Asia minor.

Qy Who converted them to Christianity ?

An. Saint Paul, about 12. years after the Resurrection of our Saviour, Act. 19.

Qy What was the estate of the Ephesians, when Paul writ unto them ?

An. As it is of all those amongst whom Gods wrath hath bin sowne.

Qy How is that ?

An. The good seed of Pauls Doctrine was mingled with the cockle and weeds of false teachers.

Qy In such a needfull busynesse, how chance he did not rather go unto them than write ?

An. Because he was prisoner in Rome.

Qy What method doth he use in confirming the Ephesians in the faith, which he had before taught them ?

An. First, he useth an Admonition, then a Prayer, and last of all an Exhortation.

Qy Of what duth he admonish them ?

An. Of foure things.

Qy Which be they ?

An. First, he shewes, that they were predestinated to the calling of Christians, before the foundation of the world ; & therefore there was nothing that had hapned unto them by chance, ch. 1. 4. 11. Secondly, he put them in minde, that the ground of their faith is Christ Jesus, to whom all power both in Heaven and Earth was given ; and therefore they needed not to stand doubtfull of their reward, ch. 1. 20. to 23. Thirdly, he records in what estate they were before they were called.

Qy What was that ?

An. That they were under the power of Sathan, and dead through sinne ; and therefore being now quickned by the Spirit of Christ, the farther they were off from grace, the greater debtors they were now for the same, chapt. 2. 4. 5. Fourthly, hee bids them not faint, because of the persecution which they saw was laid upon him.

Qy What reason shewes he for what ?

An. Because it was to their glory, chap. 3. 13.

Qy In what respect could his persecution bee to their glory ?

An. In this, that seeing him constantly endure imprisonment and death, for the truth of the Gospel, which he had preached unto them, they might assure themselves his Doctrine was the Word of God, and no tradition of man.

Qy For what doth he pray to God for them ?

An. For three things.

Qy Which be they ?

An. First, for the strength of his holy Spirit, chapt. 3. 19. Secondly, that he would give them a faithfull heart, ch. 3. 17. And thirdly, to endue them with unfained charity.

Qy How manifold is his exhortation ?

An. Twofold.

Qy As how ?

An. Generall and particular.

Qy What is his generall exhortation ?

An. Certaine observations common to all men,

to walke worthy of their calling, chapt. 4. 1.

Qy What is their calling ?

An. Christianity.

Qy What is the end thereof ?

An. Eternal life.

Qy Who hath called us therunto ?

An. God the Father, by his Sonne Christ Jesus, chapt. 3. 11.

Qy By what means ?

An. By two kind of means.

Qy Which be they ?

An. First, by outward means, as by afflictions, and persecutions : and secondly, by inward means, as by the working of Gods Word in our hearts, and the wholesome admonition of his holy Spirit, chapt. 4. 10.

Qy How may we walke worthy of our vocation ?

An. If we avoid lying, anger, theft, filthy speaking, and imbrace humility, meeknesse, patience, charity, & unity of Spirit, ch. 4. 2. 3. & ver. 25. to 31.

Qy What is humility ?

An. Not to preferre our selves before others, nor to despise others in respect of our selves.

Qy What is meeknesse ?

An. Not to be easily moved to anger.

Qy Is it not lawfull then to be angry with such an offend ?

An. Yes, so we be not angry unto sin, nor let the Sun go downe upon our wrath, ch. 4. 26.

Qy How may we be angry, and not sin ?

An. If we bridle our fury, as that we breake not forth into any wicked and unlawfull thoughts, words, or deeds.

Qy What is patience ?

An. A quiet digetting of wrong, and leaving the revenge to God.

Qy What is charity ?

An. A compunction of heart, whereby one Christian is incited to helpe and succour another.

Qy What call ye the unity of the spirit ?

An. An agreement together of Gods people in true faith and doctrine, without sect or dissention.

Qy Why ought we to walke in unity of spirit ?

An. Because God, which hath created us, Christ which hath redeemed us, and the holy Ghost which hath sanctified us, is but one ; and the means whereby wee are saved one, that is to say, Faith : and therefore we ought to agree together in minde, as children of one Father, or as Heires ordained all for one happy inheritance, ch. 4. 4. 5. 6.

Qy Having declared what the vertues are which Saint Paul would have us follow, rehearse the vices which he would have us avoid.

An. Lying (as I said before) theft, anger, and filthy speaking, and out of the fifth chapter, covetousnesse, fornication, drunkennesse, false doctrine, foolish and idle jesting.

Qy What is a lye ?

An. A counterfeit and false declaration of the thought and minde, as when we speake one thing, and thinke another.

Qy What is theft ?

An. Not only to steale with the hand, but all manner of deceit and unlawfull gaine.

Qy What is anger ?

An. A desire of revenge for some wrong done unto us, or unto them whom we love.

Qy Of how many sorts is it ?

An. Of two.

Qy Which be they ?

An. Naturall, or Diabollicall.

Qy What call you naturall anger ?

An. That

An. The anger that is in a Magistrate towards the Subject, a Father towards his child, or a Master towards his servant or scholar, for the due correction of such vices as they perceive in them, to the dishonour of God.

Qy. What is Diabolical anger?

An. So to be incited, as to wish the destruction of any one.

Qy. Wherein consists filthy communication?

An. In swearing, cursing, blaspheming, immodest words, and idle jesting.

Qy. How must Christians then frame their daily conference?

An. In such sort, as it may be to the edification one of another, speaking unto themselves in Psalmes and Hymnes, and spirituall Songs, and giving thanks to God for all things, cha. 5. 19-20.

Qy. What is covetousnesse?

An. A greedinesse to gaine, without regard of their own necessities, or the necessity of others.

Qy. What is fornication?

A. A polluting of the soule with lust of the body.

Qy. What is drunkennesse?

A. A confounding of reason and the senses with immoderate drinking.

Qy. What is false doctrine?

An. Any thing that is taught contrary to the truth of Gods Word.

Qy. How are they said to leade their lives, that delight in any of these abuses?

An. Improvidently.

Qy. Why?

An. Because they neglect the will of God, to follow their owne waies.

Qy. How are they said to leade their lives that abhorre them?

An. Circumspectly.

Qy. Why?

An. Because they preferre the will of God before their owne imagination, cha. 5. 15-17.

Qy. What is Pauls particular exhortation in this Epistle?

A. The duty of husbands and wives, parents and children, masters and servants.

Qy. What is the duty of husbands towards their wives?

An. To love them as Christ loved his Church, who gave his life for it, cha. 5. 25.

Qy. What is the duty of wives towards their husbands?

An. To submit themselves unto their husbands, as unto the Lord, cha. 5. 23.

Qy. What is the duty of parents towards their children?

An. Not onely to feed and cloath them, but to bring them up in the feare of the Lord, cha. 6.

Qy. What is the duty of children towards their parents?

An. To honour and obey them with bodily reverence, and with the unfained love of the heart, cha. 6. 12.

Qy. What is the duty of masters to their servants?

An. Not to defraud them of their due, nor to use cruelty towards them, remembering that they themselves have also a master in heaven, cha. 6. 11.

Qy. What is the duty of servants to their masters?

An. To obey, and labour for them in singleness of heart, and not with eye-service.

Qy. How is that?

An. To do all things (whether their master be

absent or present) as if God beheld them.

Qy. How doth S. Paul wish the Ephesians, and in them us, to arme our selves for the accomplishing of these, and all other duties?

An. First, to gird them with the girdle of truth. Secondly, to put on the breast-plate of righteousness. Thirdly, to be shod with the shoes of the preparation of the Gospel of peace. Fourthly, to take the shield of faith. Fifthly, the helmet of salvation. Sixthly, the sword of the Spirit, cha. 6. 14. to 17.

Qy. What is understood by the girdle of truth?

An. A binding of our selves to the observation of the Word of God.

Qy. What by the breast-plate of righteousness?

A. A good conscience, or innocency of life.

Qy. What by the shoes of peace?

An. Friendly and quiet conversation.

Qy. What by the shield of faith?

An. The righteousness of Christ, able like a brazen shield, to protect and cover us from the darts of the World, the Flesh, and the Divell.

Qy. What by the helmet of salvation?

A. The strength and the power of Christ, being for our sake vanquisher of hell, death, and sin.

Qy. What by the sword of the Spirit?

An. The Word of the everliving God, which, as a sword, we must draw forth to defend our selves, and offend our spirituall enemies.

Qy. What is the speciall quality required in him that is thus armed?

A. Prayer, and continuall watchfulness, ch. 6. 18.

To the PHILIPPIANS.

Question.

What were the Philippians?

An. Exiles of Philippi, a City in Macedonia, where S. Paul had planted the Gospel.

Qy. What moved him to write unto them?

An. Two things.

Qy. Which be they?

An. First, the generall care he had for all the people of God. Secondly, that he might shew his thankfulness toward the Philippians.

Qy. For what?

An. For lending him reliefe, after they knew he was prisoner in Rome.

Qy. By whom did they send him reliefe?

A. By Epaphroditus, a professor of the Gospel.

Qy. How doth hee shew his thankfulness toward them?

An. Two wayes.

Qy. Which be they?

An. First, in praying God for them, and then in praying unto God for them.

Qy. How doth he praise God for them?

An. In that he had pleased him to receive them into the fellowship of the Gospel, cha. 1. 5.

Qy. In what sort doth he pray to God for them?

An. Three manner of waies.

Qy. Which be they?

An. First, that God, which had begun this good worke in them, would continue it untill the day of Christ Jesus, cha. 1. 8. Secondly, that they might be able, through his grace, to discern true Doctrine from false, ch. 1. 10. Thirdly, that they might abound in love, and the works of righteousness, ch. 1. 11.

Qy. How doth he encourage them, lest his imprisonment should make them faint?

An. Three wayes.

Qy. Which be they?

An. First,

An. First, in respect of others. Secondly, of himselfe. Thirdly, by the example of Christ.

Qy. How in respect of others?

An. That as others, in beholding his constancy, were boldned, and did more frankly professe Christ, so he hoped they would do, cha. 1. 14.

Qy. How doth he encourage them in respect of himselfe?

An. That as hee knew Christ should be magnified in his body, whether he lived or dyed, so he doubted not but that they should bee of the same minde, chap. 1. 10.

Qy. How by the example of Christ?

An. That as Christ, being God, became man; being free, became bond; being Lord and Master over all, became a servant to all; and for our sake was content to suffer all reproach and tyranny, yea, death it selfe; so we for his sake should not refuse to do the like, chap. 2. 5. to 11.

Qy. What reason doth he alledge, the better to perswade us therunto?

An. A two-fold reason.

Qy. What is that?

An. First, as touching the reward of our persecutors. Secondly, as touching the reward of us that are persecuted.

Qy. What doth he say shall be the reward of our persecutors?

An. Perdition.

Qy. What of us that are persecuted?

An. Salvation, cha. 1. 28.

Qy. How doth he conclude these circumstances?

A. With a necessity to suffer with Christ, if we will be thought to believe in Christ, ch. 1. 20.

Qy. What doth Paul exhort us unto in this Epistle?

An. Concord, meeknesse of mind, and godly conversation.

Qy. How to concord?

An. That we be of one judgement in Religion, chap. 2. 1.

Qy. How to meeknesse of mind?

An. That nothing be done through vain-glory, but every man to esteem other better than himselfe, chap. 2. 3.

Qy. How to godly conversation?

An. That whatsoever is true, just, and of good report, that to follow, chap. 4. 8.

Qy. What doth he bid us to beware of?

A. False teachers.

Quest. What names doth he attribute unto false teachers, whereby to know them?

A. He calleth them dogs, evill workers, cozners, belly-gods, enemies to the Crosse of Christ, and blunders of earthly things, cha. 3. 18. 19.

Qy. And wherefore doth he call them dogs?

An. Because (like dogs) they barke against the doctrine of the Gospel.

Qy. And why evill workers?

An. Because in the harvest of the Lord they seek not his glory, but their owne commodity.

Qy. Why cozners?

An. Because they teach, that Circumcision, and the works of the Law are necessary to salvation.

Qy. Why belly-gods?

An. Because they sought rather after their owne ease and pleasure, than the spirituall good of Gods people.

Qy. Why enemies to the Crosse of Christ?

An. Because they are Christians in name onely, and not indeed.

Qy. Why blunders of earthly things?

Ans. Because their chiefest care was to bee

rich, and to rise to promotion.

Qy. How doth Paul make knowne the true Ministers of God?

An. By five especiall notes.

Qy. Which be they?

An. First, he saith, they hold it a glory to die for the confirmation of their Disciples faith, ch. 2. 19. Secondly, they put no confidence in earthly things, chap. 3. Thirdly, they doe esteeme all things losse, and as very dung, for the excellent knowledge of Christ, chap. 3. 8. Fourthly, they preach the righteousness of Christ, and not mens works, Verſe 9. Fifthly, their conversation is in Heaven, from whence they expect Christ, by whose coming they hope to be made immortal, cha. 3. 20. 21.

Qy. What is it to have our conversation in heaven?

An. To live like Saints on earth.

Qy. That we may be able to do so, what is required of us?

An. Three things.

Qy. Which be they?

An. Faith toward God, love toward our neighbour, and sobriety toward our selves.

To the COLOSSIANS.

Questions.

What were the Colossians?

An. A people dwelling in Colosse, a City of Phrygia, whom Paul saluted in the name of Christ.

Qy. After his salvation, what did he?

An. Give God thanks for them.

Qy. Why?

An. Because of their faith in Christ Jesus.

Qy. How doth he strengthen their faith?

A. First, by Prayer, and then by Exhortation.

Qy. To whom doth he pray?

An. To God.

Qy. For what?

An. For sixe things.

Qy. Which be they?

An. First, that they may be filled with the knowledge of the will of God, in all wisdome and spirituall understanding, chap. 1. 9.

Qy. What is the wisdome he prays for?

An. The knowledge that makes men wise unto salvation.

Qy. Proceed: what is the second?

An. Secondly, hee prayeth that they may walke worthy of the Lord, ch. 1. 10.

Qy. How is that?

Ans. To the honour of God, and the profit of others.

Qy. What is the third thing?

Ans. That they may bee fruitfull in all good works, ch. 1. 10.

Qy. What call you good works?

An. The testimony of a lively faith, set forth by the deeds of mercy.

Qy. What is the fourth thing?

An. That they may increase in the knowledge of God, ch. 1. 10.

Qy. How shall they increase?

A. By the dew of Gods mercy, and the Sun-shine of his righteousness.

Qy. What is the fifth thing?

An. That they may be strengthened.

Qy. With what?

An. With

An. With the glorious power of Christ.
Qy. To what end?
An. To endure with patience and joy the afflictions of this life, ch. 1. 11.

Qy. What is the last thing?
An. That they may be always thankfull unto God.

Qy. Doth he shew any reason why they ought to be thankfull?

An. Yes, first in that God had made them meete to be partakers of the inheritance of Saints: And secondly, in that he had delivered them from the power of darknesse, and brought them into the Kingdome of light, ch. 1. 12. 13.

Qy. By whose means?
An. By Christ their Redeemer, the Image of the invisible God, the head of the Church, the first borne of the dead, and the Peace-maker between God and men.

Qy. What doth he exhort them unto?
An. To cleave unto none, but unto this Christ.

Qy. Why?
An. Because in him only they shall be compleat and perfect, chap. 2.

Qy. Where must we seek him?
An. In Heaven.

Qy. How?
An. By setting our affections on things that are above, and not on things that are on earth, ch. 3. 1.

Qy. When are our affections set upon things that are above?

An. When wee live after the good motions of the Spirit.

Qy. When upon things that are upon the earth?
An. When we live after the desires of the flesh.

Qy. How may we see a difference between the spirit and the flesh?

An. The flesh faith, rather steale than suffer want; the spirit faith, thou shalt not covet another mans goods: the flesh faith, revenge where thou hast taken wrong; the spirit faith, forgive as Christ hath forgiven thee, ch. 3. 13.

Qy. When doth this spirit fall upon us?
An. In Baptisme.

Qy. How may we grieve this spirit?

An. By abusing the good graces of God, which it bringeth with it, as by turning mercy into cruelty, humillity into pride, and by applying the time appointed to Gods service, to the service of the world.

Qy. How is the time lost to be redeemed?
An. By spending it more, vertuously than heretofore we have done: as if we have been careless, now to be watchfull: if we have forgot God & his benefits, now to pray unto him, & be thankfull: If we have bin idle talkers, now to reason our words with the salt of wisdom and edification, ch. 4. 6.

1. THESSALONIANS.

Question.

How is this Epistle divided?

An. Into two parts.

Qy. Which be they?

An. Into a commendation and an exhortation.

Quest. For what doth he commend the Thessalonians?

An. First, for their readinesse to heare: and secondly, for their profiting by hearing.

Qy. How did he know they profited by hearing?

An. By three things, which he saw begin to flourish amongst them.

Qy. And what were those?

An. Effectuall faith, diligent love, and patient hope, chap. 1. 3.

Qy. What is effectuall faith?

An. That faith which brings forth good workes.

Qy. Diligent love, what is that?

An. That love which hath a care to benefit whom it loveth.

Qy. Patient hope, what is that?

An. Hope that giveth a man courage to endure all the afflictions of this life without repining, because he depends upon the reward promised in Christ.

Qy. And what is that?

An. Eternall life.

Qy. How many kinds of love are there?

An. Three.

Qy. Which be they?

An. First, love in the Magistrate to labour for the glory of God, and benefit of the Common-wealth. Secondly, love in the Minister, to feed his flocke. Thirdly, love in the private man, to maintaine the welfare of his friend and neighbour.

Qy. How do they receive the Gospel, that receive it with such profit?

An. They receive it not in word onely, but in power also, chap. 1. 5.

Qy. What assurance doth it bring unto them?

An. That they are the elect children of God, chap. 1. 7.

Qy. But what are these men unto God?

An. A glory.

Qy. What unto the world?

An. A good example, ch. 1. 7.

Qy. How doth Paul commend himselfe?

An. First, for his love towards them: secondly, for his diligence in teaching: thirdly, for his purity of doctrine.

Qy. Wherein did he shew his love?

An. In foure respects.

Qy. Which be they?

An. First, in protesting that hee was not onely willing to have dealt the Gospel unto them, but also his owne life, chap. 2. 8. Secondly, in sending Timothy unto them for their comfort, when hee could not come himselfe, chap. 3. 5. Thirdly, in esteeming their constancy in the faith, his life, and their fainting, his death, chap. 3. 8. Fourthly, in continuall praying for them, that their hearts might be stable and blamelesse in holinesse before God and the world, ch. 3. 12.

Qy. Wherein did he shew his diligence in teaching?

An. In that he laboured night and day for their instruction.

Qy. Wherein the purity of his doctrine?

An. In that it was without deceit, flattery, covetousnesse, vaine-glory, and not to please men, but God, ch. 2. 11. to 18.

Qy. Was not Paul vaine-glorious when he said thus praise himselfe?

An. No.

Qy. Why?

An. For two causes.

Qy. Which be they?

An. First, in that he did it not to win praise to himselfe, but to allure them to embrace the Gospel which he taught: and secondly, to shew what difference there was betweene him and his doctrine, and the false teachers and their doctrine.

Qy. What doth he exhort the Thessalonians unto?

An. To

An. To keep their bodies as vessels of holiness.

Qy. Why?

A. Because God had called them not to uncleanness, but to purity of life, cha. 4. 7.

Qy. What must they doe to keep their bodies holy to the Lord?

An. Fly from lust, oppression, fraud, contention, idleness, and all appearance of evil, cha. 4. 3. to 12. & chap. 5. 22.

Qy. What doth he amixe to his exhortation?

An. A reprehension.

Qy. For what doth he reprehend them?

An. For two things.

Qy. Which be they?

An. For mourning for the dead, & curious searching to know, when should be the time of Christs second coming.

Qy. Ought we not then to mourn for the dead?

An. No, not in that manner as Infidels do, which thinke their dead shall never rise againe.

Qy. How then?

An. As good Christians should, who account of death but as a sleep, out of the which the faithfull shall one day awake to their eternall joy, cha. 4. 1.

Qy. Why doth he forbid them to search for the time of Christs coming to Judgement?

An. For two causes.

Qy. Which be they?

An. First, because they can never certainly know it, being a thing hidden from the Angels in heaven, much more from men on earth; and secondly, because hee would rather have them make themselves ready thereunto, knowing it will come suddenly, and as a theefe in the night, than for to enquire after the houre.

Qy. How must they make themselves ready for it?

An. In walking like the children of light, and not like the children of darkness, cha. 5. 5.

Qy. How is that?

An. In peace and love, one toward another, in watching, praying, continuall thanksgiving, hearing the Word preached, and reverencing the Ministers, chap. 5. 6. 13. to 20.

Qy. How doth he conclude this Epistle?

An. He desires their prayers, and greets them with an holy kisse.

Qy. What doth he intend by that?

An. He would have them (according to the custom of those times) to manifest their pure hearty, and sincere affection to one another by this holy kisse.

Qy. Doth he command them nothing else?

An. Yes.

Qy. What is it?

An. He charges them by the Lord, that his Epistle be read to all the brethren, cha. 5. 27.

Qy. What do we learne from hence?

An. That the Scriptures are to be read by and to all Christians.

2. THESSALONIANS.

Question.

What is to be gathered out of this second Epistle to the Thessalonians?

An. The tryall of faith.

Qy. How is faith tryed?

An. By affliction.

Qy. What is the fruit of affliction?

An. Patience, chap. 1. 4.

Qy. And what proceeds of patience?

A. The righteous judgement of God, chap. 3. 3.

Qy. Who will God judge?

An. The afflicter and the afflicted.

Qy. How will he judge the afflicter?

A. In flaming fire, rendring vengeance, ch. 1. 8.

Qy. How the afflicted?

An. In mercy, giving them rest, cha. 1. 7.

Qy. When shall this judgement be?

An. At the latter day, when the Lord Jesus shall shew himselfe from heaven with his mighty Angels, chap. 1. 7.

Qy. What shall be a signe of that day?

An. The falling away of many from the faith, chap. 1.

Qy. By whose means shall they fall away?

An. By the means of Antichrist.

Qy. What is Antichrist?

An. The man of sinne, that opposeth himselfe against all that is called God, cha. 2. 4.

Qy. By whom will he worke?

A. By Satan.

Qy. In what manner?

An. With great power, but in all deceivableness, chap. 2.

Qy. Amongst whom?

An. Not amongst the Elect, but them that shall perish, cha. 2. 13.

Qy. Why not amongst the Elect?

An. Because from the beginning they are chosen to salvation, chap. 2. 11.

Qy. Therefore what ought to bee the care of the Elect?

A. To stand fast to the doctrine which they have received, cha. 2. 15.

Qy. What is the means, whereby they may be able to stand fast?

An. Prayer.

Qy. What must they pray for?

An. Two things.

Qy. Which be they?

An. That the Word of God may have free passage, and that they may be delivered from the company of the wicked, cha. 3. 1. 16.

Qy. Whose steps doth saint Paul counsel them to follow?

An. His owne.

Qy. Wherein?

An. First, in uprightnesse of minde, and then in labouring before they eat, cha. 3. 7. 13.

Qy. How must wee carry our selves toward them that walke unchristianly?

An. We must withdraw our selves from them, and not frequent their company, ch. 3. 6.

Qy. How must they be used that follow not his instruction?

An. Excommunicated, cha. 3. 14.

Qy. Tell me what excommunication is.

A. To be banished the Congregation of Gods.

Qy. As an enemy utterly to be cast off?

An. No, but as a friend, to bee wonne to amendment of life, chap. 3. 15.

1. TIMOTHIE.

Question.

What was Timothy?

An. A Disciple of Pauls, and a Professor of the Gospel.

Qy. Where did he profess it?

An. In Ephesus.

Qy. What

Q. What doth Paul admonish him of?

Ans. His duty.

Q. In what consisteth his duty?

A. In reading the Word, and rebuking of sin.

Q. How must he rebuke sin?

Ans. Openly.

Q. Why?

Ans. Because others may take heed, cha. 5. 30.

Q. Is there no difference to be made?

Ans. Yes.

Q. In what?

Ans. The elder sort may be rebuked as Fathers, the younger as Brethren, chap. 5. 1.

Q. How must we teach all men?

Ans. To pray.

Q. In what sort?

Ans. By lifting up of pure hands, cha. 2. 8.

Q. For whom?

Ans. For all people, but especially for Princes and Rulers.

Q. To what end?

Ans. That under their authority we may lead a quiet and peaceable life.

Q. How all women?

Ans. To array themselves with shamefastness and modesty, and not with gold, pearly, or brodered haire, chap. 1. 6.

Q. How Ministers?

Ans. To be blameless, the husband of one wife, watchfull, sober, harborous, apt to teach, no drunkard, quarreller, or covetous, cha. 3. 2. 3. Holding the mystery of faith in a pure conscience.

Q. What is the issue of this?

Ans. He shall save himself, and those that heare him, chap. 4. 16.

Q. How Widowes?

Ans. To exercise deeds of charity, to bring up their children vertuously, not to be idle prattlers, gadding from house to house, cha. 5. 13.

Q. How rich men?

Ans. Not to be high-minded, nor put confidence in uncertaine things; but be ready to distribute to them that want, chap. 6. 17.

Q. What is the best gaine?

Ans. Godlinesse, cha. 6. 6.

Q. Why?

Ans. Because they that would bee rich, fall into many temptations and snares that drowne them in perdition and destruction, chap. 6. 9.

Q. Can riches further mens salvation?

Ans. Yes, they may, the Rich man may lay up in store a good foundation for time to come, and so may lay hold on Eternall life.

Q. How may he do this?

Ans. By approving himselfe rich in good workes, ready to distribute, cha. 6. 18.

2. TIMOTHIE.

Question.

How is this Epistle divided?

Ans. Into two parts.

Q. Tell me, which be they?

Ans. Into an Exhortation and a Prophecie.

Q. But what doth Paul exhort unto?

Ans. Steadfastness in faith, and patience in suffering for the same, cha. 1. 14.

Q. Why?

Ans. Because those that will reigne with Christ, must suffer with Christ, cha. 2. 12.

Q. By what example?

Ans. By the example of the Souldier, Husbandman, and of him that contendeth for a Maistry: neither of which receive recompence, except they first labour, cha. 2. 4. 5. 6.

Q. What hindereth our salvation in this behalf?

Ans. Contending about frivolous and vaine questions.

Q. How?

A. In that they ingender strife, cha. 2. 14. 15.

Q. Of what doth he prophesie?

Ans. The perillous times to come, chap. 3. 1.

Q. How should the times to come be perillous?

A. By reason of wicked men.

Q. What wicked men?

Ans. Lovers of themselves, covetous, boasters, proud, and cursed speakers, disobedient to parents, without naturall affection, &c. cha. 3. 2. 3. 4. 5.

Q. By what means therefore doth he teach Gods Ministers to repress the malice of such men?

A. By preaching the Word in season, and out of season, by reproving, rebuking, and exhorting with all long suffering and doctrine.

Q. What is the Word?

Ans. The Scripture, given by inspiration from God.

Q. What use is there of it?

Ans. It is profitable for doctrine, for reproofe, for correction, for instruction in righteousness, that the man of God may be perfect in all good workes, chap. 3. 17.

PAUL to TITUS.

Question.

Where was Titus, when Paul wrote unto him?

Ans. In Crete.

Q. To what end was he there?

Ans. To finish the Doctrine which Paul had begun.

Q. How must he be armed therunto?

Ans. With boldnesse, as Gods Ambassador, and by shewing himselfe an example of good workes, and integrity of life, cha. 2. 7. 15.

Q. To whom?

Ans. To all whom he taught.

Q. Who were those?

Ans. Both young and old.

Q. What doth he teach the old?

Ans. The men to be sober, honest, discreet, and in Faith, Love, and Patience, chap. 2. 2. The women to be holy, and not given to wine.

Q. What doth he teach the young?

Ans. The men to be sober minded, women to be chaste, obedient to their husbands, and no gadders abroad, cha. 2. 5.

Q. What will he have Titus constantly to press upon them?

A. The necessity of good workes, that they that have beleaved in God, might bee carefull to maintain them.

Q. What reason gives he?

A. Because they are good and profitable to men.

Q. How good and profitable?

Ans. Because they are acceptable to God, beneficiall to our selves.

PAUL to PHILEMON.

Question.

From whence was this Epistle written?

Ans. From Rome.

Q. Upon

Qn. Upon what occasion?
An. Onesimus, a servant to Philemon, being fled from his Master, Paul winneth to Christ, and sends him backe againe.
Qn. By what entreaty?
An. That Philemon would receive him.
Qn. How?
An. As if Paul himselfe were present, ver. 17.
Qn. For what reason?
An. Because he was now not only his servant, but his brother in the Lord.
Qn. How?
An. In that he professed the Gospel.

The Epistle to the Hebrewes.

Question.

Who writ this Epistle?
An. Saint Paul, it is probably received.
Qn. On what grounds?
An. All the Greeke copies give it him, the phrase is in many places none but his; the Conclusion, his mentioning Timothy; and lastly, St. Peter writing to the Jewes, tells us, 2 Pet. 3. 15. that Saint Paul writ to them, which must needs be this Epistle.
Qn. What is handled in it?
An. The difference between the Priesthood of Christ, and the Leviticall Priesthood.
Qn. How do they differ?
An. In five points.
Qn. Which be they?
An. As touching the Office, the Temple, the Sacrifice, the Ceremonies, and the Effect.
Qn. How do they differ, as touching the office?
An. The Priesthood of the Levites was earthly, and after the order of Aaron; the Priesthood of Christ is spirituall, and after the order of Melchisedech.
Qn. What is it to be a Priest after the order of Melchisedech?
An. To be a Priest, a Prophet, and a King, not for a moneth, a yeare, or an age, but for ever, ch. 7. 3. & 20.
Qn. Why are all those three titles added?
An. Because he sanctifies us from sin, teacheth us by his wisdom, and governeth us by his power.
Qn. How do they differ, as touching the Temple?
An. The Temple of the Levites was built with hands, and but to endure for a time; the Temple of Christ is built by the holy Ghost, ch. 8.
Qn. How do they differ, as touching their sacrifices?
An. The Levites did offer the blood of Goats and Bulls, but Christ his owne precious blood.
Qn. How touching their Ceremonies?
An. The ceremonies of the Levites were corporall, as the attiring of the body, & other externall observations; but the ceremonies of the Gospel are spirituall, as the vertuous disposition of the soule.
Qn. How touching their effects?
An. The sacrifices of the Levites, though many times offered, did scarce sanctifie the body: the sacrifice of Christ, but once offered, sanctifies both body and soule, ch. 9. 14. & 28.
Qn. In whom?
An. In all that have Faith.
Qn. What is Faith?
An. The ground of things which are hoped for, and the evidence of things which are not scene, chap. 11. 1.
Qn. Did the Patriarchs walk by faith, or by sense?
An. By faith, chap. 11.
Qn. What fruits did it bring forth in them?

An. All that was commendable in them.
Qn. How do the Temples of Moses & Christ differ?
An. The Temple of Moses had three separations; as the holiest of all, wherinto the high Priest onely entered, and that but once every yeare: the Tabernacle of the Congregation, where the Levites remained, and the open Court, where the people had resort; so in the Temple of Christ, there is the Spirit, the Soule, and the Body.
Qn. What difference is between the Soule and the Spirit?
An. By Spirit is understood regeneration through faith in Christ; and by Soule is understood man in his first corruption, living according to the rule of reason, without the knowledge of Gods Word or Faith.
Qn. Being once grafted into faith, what is it to fall away from it?
An. Sin against the holy Ghost, which is unpardonable, ch. 6. 4. & 10. 16.
Qn. How may we fall from faith?
An. If when wee have once received the knowledge of Christ, we afterward deny him.
Qn. What therefore are the Hebrewes comfelled to doe?
An. To keep the profession of their hope without wavering, ch. 10. 23.
Qn. How must that be?
An. Through patience.
Qn. Wherein?
An. In esteeming light the troubles of this life, by setting before their eyes the joy of the life to come.
Qn. What have they to encourage them?
An. The words of our Saviour.
Qn. Which be they?
An. My Son, faint not when thou art rebuked; for whom the Lord loveth, he chasteneth, and scourgeth every son that he receiveth. ch. 12. 5. 6.
Qn. Is there nothing else required by patience?
An. Yes, the sacrifice of a Christian.
Qn. What is that?
An. To praise God alwayes, and distribute to the poore, chap. 13. 15. 16.
Qn. How doth he encourage them to this duty?
An. By assuring them that God is not unrighteous, to forget their work and labour of love, &c. chapt. 6. 10.

The generall Epistle of James.

Question.

Why is this called the generall Epistle of James?
An. Because it is not written to any one man or country, but generally to all the Jewes dispersed through many countries.
Qn. What doth it containe?
An. The effects of our Justification, as Paul to the Romanes declared the cause.
Qn. What is the cause of Justification?
An. Faith.
Qn. What are the effects?
An. Good works, chap. 2. 24.
Qn. How is faith divided?
An. Into two parts.
Qn. Which be they?
An. A lively faith, and a dead faith.
Qn. What is a lively faith?
An. Faith made knowne by good workes.
Qn. What is a dead faith?
An. Faith without good workes, and so the Dis-

well he said to have Faith, chap. 1. 7. 19.

Q. What is the good work which Saint James exhorteth us to?

A. Patience, prayer, love, to beware of ambition, flattery, contention, to bridle the tongue, to rule the affections, not to speake evil of one another, nor to be friends of this world, &c.

Q. From whence proceed good works?

A. From God, ch. 1. 17.

Q. From whence come?

A. From our owne concupiscence, ch. 1. 14.

Q. What saith 5. James of patience?

A. Blessed is the man that endures temptation; for when he is tried, he shall receive the crown of life, chap. 5. 12.

Q. What saith he of Prayer?

A. Let him that asketh, ask in faith, and never doubt, ch. 1. 5.

Q. Of love what saith he?

A. Hee that loveth his neighbour as himselfe, fulfilleth the Law, ch. 2. 8.

Q. Of ambition, what?

A. God rejecteth the proud, and gives grace to the humble, ch. 4. 6.

Q. What of swearing?

A. Before all things (my brethren) sweare not, neither by heaven, earth, nor any other oath; but let your Yea be yea, and your Nay, nays; lest ye fall into condemnation, ch. 5. 12.

Q. What of contention?

A. Where envying, and strife is, there is all manner of evil works, ch. 3. 16.

Q. What of the tongue?

A. That it is a fire, and a world of wickedness, defiling the whole body, if it be ungoverned, ch. 3. 4.

Q. What of evil speaking?

A. If a man speak evil of his brother, he speaketh evil of the Law, ch. 4. 11.

Q. Who are the friends of the world?

A. Such as esteem more of riches, honours, and such like than of the Word of God.

Q. What saith 5. James of such men?

A. He bids them weep and howle for the miseries that shall come upon them; their riches are corrupt, and their garments are moth-eaten, their gold and silver is cankered, and the rust thereof shall be a witness against them, ch. 5. 1. 2. 3.

Q. What is the best use of riches?

A. To employ them in doing of good, and in relieving the poore, the fatherless, and widows; and that is called pure Religion, and undefiled before God, ch. 1. 17.

Q. Every one therefore that beareth the Word of God, is not religious.

A. Nor but such only as are doers thereof, ch. 1. 22.

Q. Can we be so labour in the conversion of our brethren from their evil ways?

A. Yes, it is the chiefest part of christian charity.

Q. How may we do it?

A. By brotherly advice and admonition.

Q. What shall we give by it?

A. His soule from death, and hide a multitude of sinners.

The first Epistle generall of PETER the Apostle.

Question.

What is contained in the first Epistle of Peter?

A. Three things.

Quest. Which are they?

A. The calling of Christians, their dignity, and fruits of their calling.

Q. Who hath called them?

A. Christ.

Q. How?

A. Through obedience, and sprinkling of his blood, ch. 1. 2.

Q. To what?

A. To an inheritance immortall and undefiled, that fadeth not away, but is reserved in heaven for us, chap. 1. 4.

Q. How must we apprehend it?

A. By Faith, chap. 1. 5.

Q. What is the dignity of Christians?

A. They are said to be a royall Priesthood, a holy nation, a peculiar people, chap. 2. 9.

Q. What is the fruit of their calling?

A. To shew the virtues of him that called them, chap. 2. 9.

Q. How is that?

A. Being holy as he is holy, and since he hath called us out of darknesse into light, to walke as in the day time, by laying aside all malitiousnes, all guile, and dissimulation, all envie and evil speaking, ch. 2. 10.

Q. How shall we do these things, the world every where provoking us to the contrary?

A. By setting before us the example of Christ, which gave his life for his enemies, and when hee was reviled, reviled not againe; and when he suffered, threatened not, but committed it to him that judgeth righteously, ch. 2. 21. 22.

Q. What brings us to that obedience?

A. The love we owe to Christ, that hath begotten us anew to righteousness, and the feare not to be partakers of his merces, because of the small number of them that shall be saved.

Q. Who is the efficient cause of our salvation?

A. God the Father.

Q. What is the material cause?

A. The obedience of Christ to the death of the Crosse.

Q. What is the formal cause?

A. Our effectual calling.

Q. What is the final cause?

A. Our justification.

Q. Wherein consisteth our justification?

A. In two things.

Q. Show me which be they.

A. In dying to sin, and living to God, ch. 4. 2.

Q. When do we live to God?

A. When we mortifie the lusts of the flesh; chap. 4. 1.

Q. Wherein consisteth this mortification?

A. In particular duties.

Q. What be they?

A. The duties of Rulers, Subjects, Husbands, Wives, Masters, Servants, and Pastors of the Church, &c.

Q. What doth he teach us touching every mans private selfe?

A. To be sober and watching in Prayer.

Q. What is Prayer?

A. A calling upon the Name of God in time of necessity.

Q. What are the properties?

A. It must be from the heart, with true faith, in the name of Christ, and in few words.

Q. What is the effect of Prayer?

A. It overcometh God, which overcometh all things.

Q. What?

Q^y. What doth Peter exhort us to do at suchling
 others?

Aⁿ. One to suffer with another, to love our
 brethren, to be pitiful, not to render evil for evil,
 but contrariwise to bless, ch. 3. 8. 9.

Q^y. Why must we love?

Aⁿ. Because God hath loved us.

Q^y. Why must we suffer?

Aⁿ. Because therein we are blessed, ch. 4. 14.

Q^y. How must we suffer?

Aⁿ. Not as murderers, thieves, or evil doers,
 but as lovers of faith, ch. 4. 15.

Q^y. Why are we bound to these virtuous actions?

Aⁿ. Because thereby God is glorified, ch. 3. 22.

Q^y. How doth he persuade to them?

Aⁿ. By the example of our Saviour, that suffered,
 the just for the unjust, ch. 3. 18.

The second Epistle of S. Peter.

Question.

What doth S. Peter exhort us unto in this se-
 cond Epistle?

Aⁿ. That having once received the knowledge
 of the Gospel, we should confirm and establish it
 in us by good works; and cleave unto it, even to
 the end.

Q^y. Why?

Aⁿ. Because, as Saint Paul saith, So run that ye
 may obtaine: so S. Peter saith, By making sure your
 Election, that is, not being idle or unfruitful in
 your calling, an entrance is made unto you into
 the Kingdom of our Lord & Saviour Jesus Christ.

Q^y. What is the gate unto that entrance?

Aⁿ. Death.

Q^y. What is death?

Aⁿ. The laying downe of the Tabernacle of the
 flesh, chap. 1. 14.

Q^y. Why doth he call this flesh of ours a Taber-
 nacle?

Aⁿ. Because we dwell therein as strangers, not
 for ever, but for a certaine time.

Q^y. How doth S. Peter confirm the doctrine
 of faith?

Aⁿ. By shewing it is no deceivable fable, but the
 truth it self descended from heaven, ch. 1. 17. 18.

Q^y. Who are impostors of this truth?

Aⁿ. Hypocrites and Atheists.

Q^y. What are hypocrites?

Aⁿ. Wels without water, such as pretend an out-
 ward holiness, but inwardly are corrupt and vi-
 cious, ch. 2. 19.

Q^y. When shall these men appear?

Aⁿ. In the latter times, ch. 3.

Q^y. How will they be discovered?

Aⁿ. The heavens shall melt, and the earth bee
 consumed with fire, and the Lord appearing in glo-
 ry, shall give them the wages of unrighteousness,
 chap. 3. 10. & 3. 13.

Q^y. Is there no hope of escaping?

Aⁿ. No: for he that spared not the Angels when
 they sinned, will not spare them, ch. 2. 4.

Q^y. What is the condition of counterfeits repen-
 tants?

Aⁿ. To be worse at the end, than at the begin-
 ning.

Q^y. Is it good for them to have knowne God,
 and the means of salvation?

Aⁿ. It is not: it had been better for them not to
 have knowne the way of Righteousness, than to
 turne from it, ch. 3. 21.

Q^y. What doth he still exspect them?

Aⁿ. By the dogge, returning to eat what he vo-
 mited; and the Sow washed, re-wallowing in the
 mire.

Q^y. Doth S. Peter mention S. Pauls Epistle?

Aⁿ. He doth: adding, that there are in them
 some things hard to be understood.

Q^y. Doth he say that; drag the reading of them?

Aⁿ. Nothing lesse: he blames the unlearned and
 unstable, that wrest them to their owne destruc-
 tion, chap. 3. 16.

The first Epistle generall of Saint JOHN.

Questions.

What is here set downe?

Aⁿ. Two sorts of loves

Q^y. Which be they?

Aⁿ. Love of the world, and love called charity.

Q^y. In what consisteth the love of the world?

Aⁿ. In three things.

Q^y. Which be they?

Aⁿ. Concupiscence of the flesh, lust of the eyes,

and pride of life, ch. 2. 16.

Q^y. What is concupiscence of the flesh?

Aⁿ. An inclination of the heart, to enjoy the
 pleasures of the body; as wantonnesse, chambering,
 sloath, drunkennesse, and such like.

Q^y. What is the lust of the eyes?

Aⁿ. A covetous and immoderate desire of
 worldly wealth, and all offences which do accom-
 pany it for the obtaining thereof; as lying, theft,
 deceits, rapine, usury, tozennage, and such like.

Q^y. What is the pride of life?

Aⁿ. In all things; as in meate, drinke, apparel,
 house-rooms, & other things, to beare an arrogant
 contemptuous mind, striving to excell others.

Q^y. What doth he then say touching such things?

Aⁿ. That God is not in them, nor they in him,
 chap. 2. 15.

Q^y. What is charity?

Aⁿ. A motion of the heart, whereby woe doe
 love God, and in him our neighbour.

Q^y. What is it to love God?

Aⁿ. To keep his commandments, ch. 1. 4.

Q^y. What is it to love our neighbour?

Aⁿ. To cleave him as our selfe.

Q^y. How many kinds of love are there?

Aⁿ. Two.

Q^y. Which be they?

Aⁿ. True and false love.

Q^y. What call you true love?

Aⁿ. Not onely to helpe our brother with all we
 have, but if need require, to offer our life for him,
 chap. 3. 16.

Q^y. Which call you faigned love?

Aⁿ. To love in word, and not in deed, ch. 3. 17.

Q^y. What saith Saint John as touching true
 lovers?

Aⁿ. That they dwell in God, and God in them,
 chap. 4. 17.

Q^y. What is it to dwell in God?

Aⁿ. To be partakers of his grace, to the morti-
 fication of the flesh, and lively demonstration of
 our faith.

Q^y. How shall we know that God dwelleth in us?

Aⁿ. If we see our brother want this world
 good, and doe not shut up our compassion from
 him.

him, but willingly relieve him, chap. 3. 17.

Q. What is said of him that hateth his brother?

An. That he walketh in darkness, chap. 2. 11. is the child of the Devil, chap. 3. 10. abideth in death, chap. 3. 12. is a man-slayer, and barred from eternal life, chap. 3. 15.

The second and third Epistles of Saint JOHN.

Question.

To whom were these two Epistles written?

An. The one to a certaine zealous Lady, the other to Gaius, a professor of the Gospel.

Q. What doth he commend in the Lady?

An. The vertuous bringing up of her children.

Q. What in Gaius?

An. His testimony of faith, and hospitality toward strangers.

Q. What doth he admonish them of?

An. To beware of deceivers.

Q. Who are these?

An. Such as would not confesse, that Christ was come in the flesh.

Q. How must they entertain them?

An. They must not receive them into their houses, nor bid them God speed.

Q. Why?

An. Because in so doing, they should bee partakers of their evill deeds.

The Epistle of S. JUDE.

Question.

To whom is this Epistle written?

An. To all Christian Churches.

Q. What doth he exhort them unto?

An. To contend for the maintenance of their faith.

Q. Against whom?

An. Against Seducers.

Q. What is the condision of Seducers?

An. To murmur, complaine, and walke after their owne lusts.

Q. Whom do they murmur against?

An. Governours.

Q. How doth he reprove them?

An. By the example of Michael the Arch-angel, who when he strove with the Devil about the body of Moses, blamed him not with cursed speaking, but only said, The Lord rebuke thee.

Q. What doth he meane by this example?

An. If it be not lawfull to raile upon the Devil, much lesse upon Magistrates, be they never so wicked.

Q. Whom is it to walke after our owne lusts?

An. To be directed by carnall judgement, and not by the Spirit of regeneration.

REVELATION.

Question.

First, tell me what you understand by Revelation.

An. The word importeth a laying open, or an uncovering of things that were before hid & shut up in secret, which no living soule can know, but so

far forth as God shall please to disclose the same.

Q. What is the authority of this Revelation?

An. High and mighty, as proceeding from the mouth of God, by the mediation of Jesus Christ.

Q. To whom was it given?

An. To the Apostle Saint John, and so consequently from him to the Church of God through all ages.

Q. Where was John, when he received it?

An. In an Island called Patmos: environed with the Egean Sea, which Sea divides Europe from Asia.

Q. What did he there?

An. He was banished thither by the tyrant Domitian, about the yeare of our Lord 96. which tyrant fought to suppress the light of the Gospel, but the Lord in mercy did the more advance it, as appears by adding a further discovery of his will, by this Booke of the Revelation.

Q. What is the fruit of this Revelation?

An. Exceeding great, as we may gather by these words: Blessed be they that read, heare, and keep in memory those things which are written in this Prophecie, chap. 1. 3.

Q. To whom was John commanded to send it?

An. To the seven Churches of Asia, namely, of Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, & Laodicea, where (after the destruction of Jerusalem) John did prosecute his holy calling in the Ministry.

Q. What method doth he use in the manner of his writing?

An. First, a friendly salutation, and then a brieve narration.

Q. How doth he salute them?

An. By wishing unto them grace and peace.

Q. What understand you by grace?

An. The free love and affection which God beareth towards us for his owne sake, although indeed we deserve it not, but are in our selves the children of perdition.

Q. What by peace?

An. All kinde of benefits both spirituall and temporall, which flow unto us from this fountaine of grace, which God the Father hath opened to the world, by the meanes of his Son.

Q. In whose name salutes he them?

An. In the Name of the Father, the seven Spirits, and of Jesus Christ, chap. 1. 4. 5.

Q. What is meant by the seven Spirits?

An. The holy Ghost.

Q. The holy Ghost being but one in person, why doth he describe him by the number of seven?

An. Although the holy Ghost be but one in Divine Essence, yet according to his seven-fold operation, which it had in the Churches of Asia, it is called by the name of seven Spirits: not that it is in person divers, but in power and vertue, according to the diversity of those subjects in which it worketh.

Q. But why is that placed in the second place, whereas the usuall order teacheth us to say, the Father, Sonne, and holy Ghost, and not the Father, holy Ghost, and so put the Son last?

An. John useth this order, not that there is any degree of dignity in one person more than in another. For the Father is not greater than the Son, nor the Son greater than the holy Ghost; they are all of the same power, majesty, and glory, nor is one before another: but the reason that moved John to set our Saviour in the third place, was, because immediately, the narration which is the second point

of the writing) chiefly concerneth Christ.

Q. As how?

Ans. In describing him.

Q. How doth John describe Christ?

Ans. Two manner of wayes; first, as touching the excellency of his glory, as he appeared unto him in a vision, chap. 1. from vs. 12 to 20.

Q. What was his office?

Ans. It was three-fold; he had the office of a Prophet, of a Prince, and of a Priest.

Q. How did he shew himself a Prophet?

Ans. In bearing witness of the truth, and revealing the counsels of God unto men.

Q. How a Prince?

Ans. Two manner of wayes; first, by his victory over death; Death is swallowed up into victory, 1 Cor. 15. And secondly, because he hath dominion over all principalities and powers both in heaven and upon the earth, Ephes. 1. 21.

Q. How a Priest?

Ans. In that he hath washed us from our sins in his blood, by offering his body a sacrifice for us upon the Crosse.

Q. Did Christ have these three offices only for himselfe?

Ans. No, for the benefit of the faithfull, that as he was, so they might be both Prophets, Kings, and Priests. Prophets, in that he saith, I will powre my Spirit upon all flesh, and your sons and daughters shall prophesie. Kings, in that we shall reigne with him eternally. And Priests, for that true Christians do offer the spirituall sacrifices of prayer, praise, and almes-deeds, Heb. 13. 15.

Q. Are then all Christians Priests alike?

Ans. They are, as touching the sacrifice above-said: but more properly the Ministers, which offer up the people an acceptable sacrifice to Christ.

Q. How doth he describe Christ, according as he saw him in a vision?

Ans. By certaine properties fit for the capacity of men; as that he was in a long Robe, girt with a girdle of gold, his hand as white as snow, his eyes as a flame of fire, his feet like unto fine brasse burning in a furnace, his voice to the sound of many waters, in his right hand he had seven Stars, out of his mouth went a sharpe two-edged sword, and his face shone as the Sun shineth in his strength.

Q. What gather we by this description?

Ans. By his long Robe girt unto him, we gather the readinesse of Christ in his Kingly and Princely office, to execute the worke of salvation: By his white hand, his fulnesse of knowledge and wisdom: By his fiery eyes, his deep insight into the darkest corners of the earth, and deepest secrets of mens hearts: By his feet of shining brasse, the purity and brightnesse of his wayes, and the power which hee hath to tread downe his enemies; and therefore are his feet rather compared to brasse, than unto gold, because gold is a softer metall, and not so fit to represent his invincible strength: By his voice compared to the sound of many waters, we understand the sound of the Gospel, humbling some to their salvation, others to their confusion: By the Stars in his right hand, his faithfull Ministers by whom he worketh, which (as Stars) should give light unto men by their doctrine and conversation: By the two-edged sword, is understood the powerfull Word of God, cutting and cleansing the hearts of his children, and thrusting through the others to their destruction: And by his face shining as the Sun at the highest, the unspeakable brightnesse of his grace, whereby the Church is

comforted and lightened in all truth & sincerity.

Q. Why doth he resemble the Church to golden Candlestickes?

Ans. Because, as the Candlestickes doth not give the light, but the light is put upon it, so the Church receiveth all her light put upon her from Christ, for the doctrine of the Church (which is the light of the Church) is from God, and not of men.

Q. Unto how many points may we draw the doctrine of this Booke?

Ans. Unto foure.

Q. Which be they?

Ans. Precepts, Prophecies, Promises, and Threatnings.

Q. Wherein are the Precepts seen?

Ans. In the instructions given unto the seven Churches.

Q. Upon how many generall points do these instructions consist?

Ans. Upon three: a Commendation, a Reprehension, and an Exhortation.

Q. What doth Christ commend in them?

Ans. Their vertues; as patience, labour, teale in the Church of Ephesus, ch. 2. The workes of faith, repentance and charity, together with constancy in affliction & true humility in the Church of Smyrna, chap. 3. 9. fortitude and valiant perseverance in the Church of Pergamum, that notwithstanding the martyrdome of Antipas, a man there put to death for Religion, yet they were not terrified, but held fast the faith of Jesus Christ, and never forsooke it, ch. 2. 13. Loye and service toward their brethren, faith and assurance in the promises of God, and increasing in piety, so that the end was better than the beginning in the Church of Thyatira, ch. 2. 20. A little increase of faith, keeping of the Word of God, and a free confession of his Name in the Church of Philadelphia, ch. 3. 8.

Q. What doth Christ reprehend in them?

Ans. Their vices; as the lacke of love in the Church of Ephesus, chap. 2. 4. Hypocrisie in the Church of Smyrna, of such as said they were Jewes, but indeed were the Synagogue of Satanas: that is, they did professe themselves Christians in word, but shewed it not in deed, chap. 1. 9. The bearing with false doctrine in the Church of Pergamum: for they suffered the Nicolaitans amongst them, that as Belshazzar taught the people of God to stumble in two things, causing them to commit fornication both in body and soules: in body, by abandoning their wives to common use in fornication, sacrificing to Idols for superstition sake, ch. 2. 14. The like vice is reprehended in the Church of Thyatira, that suffered Jezabel, a wicked woman, to set abroad false and abominable doctrine, tending to Fornication and Idolatry amongst them, chap. 2. 20. At Sardis, their works are faire in outward shew, but inwardly nothing but filth & rottennesse, chap. 3. 1. At Laodicea they were time-servers, who halsted between two opinions, and were neither hot nor cold, chap. 3. 15.

Q. What doth Christ exhort them unto?

Ans. Repentance and amendment of life.

Q. To their repentance, what is answered?

Ans. A gracious promise to be written in the Booke of life.

Q. To their willfull perseverance in their sinnes, what is answered?

Ans. A heaivy threatening that he will come suddenly upon them, as a thief, and they shall not know the houre, ch. 3. 3.

Q. R. Having learned the state of things, as they stand

food for the present, when the Revelation was given, what next succeeded?

Ans. The prophetic of things to come: which is either general, as touching such things as should happen to the whole world; or particular (but yet of more moment than the former) as touching such things as should happen to the Church.

Q. What is the end of the prophetic of the Church?
Ans. That the faithful admonished before-hand of the assaults and bloody attempts, which the Devil and the world should make upon the Church, might be confirmed in faith and patience, to stand resolute in despite of both, till the day of the coming of Christ Jesus.

Q. What is the end of the prophetic of the World?
Ans. To shew the judgements that God would execute upon the Enemies of his Church, and the sealing up of the Elect before the execution of those judgements, that they might be kept from evil, as appeareth by the 7-8- & 9- chapters.

Q. If the Elect were kept from evil, so what end was this Revelation given to fore-warn them that they should suffer trouble and persecution?

Ans. To be kept from evil, is understood that notwithstanding all the violence and persecution offered them, yet they were not overcome or driven from faith, or the hope they had of eternal happiness, but therein they did joy and triumph, howsoever the world thought them plunged in despair and sorrow.

Q. What is the second vision that John had?

Ans. The vision, wherein was revealed unto him the Majesty of God the Father, to give the greater authority unto this Booke, wherein his excellency is likewise set forth unto us, as well as the Son, in a description fit for our capacity.

Q. How is the glory of the Father described?

Ans. In these five things: In the figures of his office, of his nature, of his assistants, of his effects, of the instruments which hee imployeth to that purpose, and of the events that follow.

Q. What is his office?

Ans. To judge the whole earth; and therefore he is apprehended of John sitting upon a throne, c-4-2

Q. How is his nature represented?

Ans. By the beauty of the Jasper stone, and the Sardine, ch-4-3.

Q. What are his assistants?

Ans. The honourable company of the Prophets and Apostles, clothed in white raiment, & crowned with gold, ch-4-3.

Q. What are the effects of his magnificence?

Ans. Lightning, thunder, and voices, &c.

Q. What be his instruments?

Ans. The company of the celestiall creatures, in number foure: that is, so many as are needfull for the execution of the will of God, through all the corners of the world, and the whole army of creatures under heaven, figured unto us by the Sea of glass like unto Christall.

Q. Why are the celestiall creatures said to be full of eyes?

Ans. Because of their watchfulness in the service of God.

Q. Why is the first compared unto a Lion?

Ans. Because of his courage.

Q. Why the second to an Ox?

Ans. Because of his strength.

Q. Why hath the third the face of a man?

Ans. Because of his prudence.

Q. Why is the fourth likened to a flying Eagle?

Ans. Because of his agility and swiftnesse.

Q. How many wings had each of these Beasts?

Ans. Sixe, as those of the Prophet Elishah: two on their armes, two on their feet, with two they covered their faces.

Q. What signifies these on their armes?

Ans. Readinesse and swiftnesse to performe Gods commands.

Q. What these on their feet?

Ans. That they are not polluted with the corruption of the world, when they converse with men in the world, their wings do as it were cleanse them.

Q. What these that cover their faces?

Ans. The glorious Majesty of God, on whom the Angels themselves cannot fasten their sight.

Q. What are the events that follow the description of his magnificence?

Ans. The praise and glory which the Angels give unto him that sits upon the Throne, and the reverence and homage which the Elders shew unto him.

Q. In what manner?

Ans. By prostrating themselves before him, casting their crowns at his feet, ch-4-10.

Quest. Having procured so great authority to the words of this Revelation, by the description of the Majesty of the giver, what followeth?

Ans. The preservation of the two Bookes, whereof the one being great and large, written within and without, and sealed with seven Seales, containeth the history of the world; the other, being but little, includeth the history of the Church.

Q. Who opens the Seales of this Booke?

Ans. Christ Jesus.

Q. Were none solicited shew unto us?

Ans. Yes, a generall Proclamation was made by an Angel, to see if any would open it, but none neither in heaven nor earth, nor under the earth was able or worthy to open or looke upon the Booke, save the Lion of the Tribe of Juda, and the Lambe that stood in the midst of the Throne & of the Elders, which was Christ Jesus, ch-5-2- to 7-

Q. What do we learn by this, that none were able to unclose the Bookes but he?

Ans. That hee is the only Mediator between God and man, that no other creature either in heaven or earth, is acquainted with the secret counsels of God, or can reveale them unto us, but he.

Q. Why is he called a Lion and a Lambe, names of contrary nature?

Ans. He is called a Lion in respect of his power and strength, and a Lambe in respect of his patient sufferance.

Q. What was shewed to S. John when the Seales were opened?

Ans. A white Horse, signifying 1- the propagation of the Gospel.

2- Persecution of the Saints, by the red Horse.

3- Darknesse of soules; clouds of Heresie, by the blacke Horse.

4- Papall Tyranny over the soules and bodies of men, by the pale Horse and Death upon him.

5- Complainers and comforters of the Saints, from the gracious promise of their deliverance.

6- Error of the day of Judgement to those malicious Tyrants, ch-6-16.

7- Christ our Mediatour, offering to his Father the prayers of the Saints, and seven Angels with seven Trumpets, proclaiming the raging persecutions of Heresie. Some Eclipse of the Church by the smoke of the Pit, and the Locusts, that is, the foggy Mists of Popish doctrine, and the Anchors and Abettors of it, the severall irreligious orders

of Monks and Friars, ranged by their King of Locusts, the Pope, to fight against, and to kill with this smoke and sulphur, which comes out of their mouths, the third part of Christian men, ch. 9. 18.

Q. What is the general use of these precedents?

A. As touching the person of God, wee learne three things. First, his loving favour in denouncing and giving knowledge before-hand, by evident tokens, wharvigor he purposed to execute afterward, if he saw no amendment in the course of our lives, chap. 6. Secondly, his mercifull care over the Elect, in arming them with defensive Armour, to cover them against the flood of those evils, that were to overflow the whole world, chap. 17. Thirdly, the gruth of his justice, in executing all those plagues upon the world, which he had fore-told, ch. 8. 9.

Q. What do we learne, as touching our selves?

A. Three things: attention, to be ready for our finnes; and amendment of life, to prevent the rigour of his justice.

Q. What as touching the instruments of God, which he useth in executing of his will?

A. Three things: First, that they were Angels. Secondly, that they were obedient at his beck; and thirdly, that they were expeditious in performing of their charge.

Q. What learne we touching the Elect?

A. Three things: First, their place they stood before the Throne, and before the Lambe, whereby is shewed, that as they are under the protection of God, so are they always ready to do him service. Secondly, their habittes they were clothed in white Robes, washed in the blood of the Lambe, whereby is signified their pure, peaceable, and joyfull dignity. Thirdly, their victory; they had Palmes in their hands: whereby we are put in minde of the combats, which they had sustained for the Name of God, and the eternall triumph which they have in heaven, by the communion and fellowship of our Saviour Christ Jesus, ch. 7. 2.

Q. What as touching a naturall man?

A. A spirituall misery, which spreads it selfe into three branches: Poverty of heart, for lacke of understanding; blindness of minde, for lacke of faith; & nakednes of soule, for lacke of the white Robe of righteousness in Christ Jesus, ch. 3. 17.

Q. What as touching a regenerate man?

A. Three properties: strength of faith, keeping of the Word of God, and free confession of his name, chap. 3. 8.

Q. Proceed unto the vision of the second Booke. Who held the second Booke in his hand?

A. A mighty Angel, ch. 10. 11.

Q. Whom do you understand by this Angel?

A. Our Saviour Christ, that held the Booke open in his hand.

Q. How is he described?

A. His clothing was a Cloud, and a Rain-bow upon his head.

Q. What doth he signifie by the Cloud?

A. The diffusing of his grace upon his people.

Q. What by the Rain-bow?

A. His mildnesse of the Covenant of old, established with the faithfull.

Q. To what end?

A. To procure the greater authority to this prophetic following.

Q. What was contained in the Booke which he held?

A. The propheticall history of the Church.

Q. To whom did he give it?

A. To John.

Q. How did he command him to sit?

A. He bade him cate it; that is, comprehend & thoroughly understand it.

Q. How is the history of the Church divided?

A. Into two parts: into the Ministry or deeds of the Prophets, & the whole body of the Church.

Q. In how many things consisteth the deeds of the Prophets, or Ministers of the Church?

A. In three parts; in their fighting under the Crosse, in their murthering, and in their raising up againe.

Q. When began their fight?

A. Presently upon the death of Christ.

Q. How long did it continue?

A. One thousand two hundred and threescore years.

Q. The Text saith, Dayes, ch. 11. 3.

A. True: but it is to be understood Yeares, after the example of Ezekiel and Daniel, who interpret their visions in like manner, dayes for yeares.

Q. Who was prophesied that he should murther, and almost quite extinguish the doctrine?

A. Pope Boniface the eight, a most mercilesse & bloody persecutor, who entered into the Papacy at the expiration of 1260 yeares, ch. 11. 7.

Q. How did he obtaine the Papacy?

A. By subtlety, who in the night (by a false Oracle) perwaded his predecessor Celestine to resigne his authority unto him.

Q. How long did he rule?

A. Three yeares & a halfe, during which time the Church of Christ seemed to bee dead, and lye unburied.

Q. The Text saith of Sodome and Egypt, how then do you say of Rome?

A. Rome is a spirituall Sodome, and a spirituall Egypt: Sodome, in her spirituall Adultery; Egypt, in her spirituall Oppression of the Church.

Q. Who raised the Church againe?

A. The Spirit of life coming from God, ch. 11. 5.

Q. When?

A. Presently upon the death of Boniface.

Q. Did the Spirit of God raise up those that had been slaine?

A. No.

Q. The Text saith, they ascended into heaven in a Cloud.

A. Wee are to understand by the use of the Scripture, that the Church of the wicked is commonly called the World, or the Earth; and the Church of the Faithfull & Elect is called Heaven: therefore when it is said they ascended up into Heaven, the meaning is, they were withdrawne from the tyranny of the wicked world, and gathered into the celestiall Church: that is, seeing the Temple and publicke places were not open unto them, secret places were sanctified unto them, as if it were Heaven apart from the rest of the world.

Q. What effects followed this separation?

A. Feare and terror in their enemies; joy and thanksgiving in the Saints of God, that hee did vouchsafe to challenge his authority & soveraigne power over the world, ch. 11. 17.

Q. Having touched the Ministry of the Church, let us returne to the other part of our division, which was the whole body of the Church: how doth the whole body of the Church divide it selfe?

A. Into two parts: into the Jewish Christians, and into the Christian Catholike Church, which consisteth not onely of Jewes, but of the believing Gentiles also.

Q. When began the Christian Jewish Church?

A. At

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Q. At the instant of the conception of our Saviour Christ.

Q. When began the Christian Catholic Church?

A. At that time, when by the preaching of the Apostles, the Gentiles were converted, and did embrace the glad tidings of the Gospel.

Q. What doth Saint John set down here for our instruction?

A. The estate both of the Jewish and Christian Catholic Church warfaring, or as it was subject to the assaults of her enemies.

Q. What is the Jewish Christian Church compared unto?

A. A woman with child, ch. 12. 2.

Q. Why?

A. Because (like unto a fruitful woman) it is continually to bring forth children unto the Lord.

Q. How is that woman described?

A. By her attire, and by her standing, ch. 12. 1.

Q. How was her attire?

A. Of two sorts: the cloathing of her body, and the ornament of her head.

Q. How was her body cloathed?

A. With the Son.

Q. What was thereby signified?

A. The inestimable glory given unto the Church of God.

Q. How was her head adorned?

A. With a Crowne of twelve Stars.

Q. What is thereby signified?

A. The Kingdom of Heaven, which belongeth unto the Church.

Q. How did she stand?

A. Upon the Moone.

Q. What do we learn by that?

A. That the true Church triumpheth under her first all variableness, unto which all things under the Moone are subject.

Q. What was her conflict?

A. She travelled, and was in danger to have her child devoured, ch. 12. 4.

Q. By whom?

A. By a fiery Dragon that had seven heads, and upon every head a crowne and was horned.

Q. What do ye understand by the Dragon?

A. Satan.

Q. What by his seven heads?

A. His wonderfull policy and wisdom, able to disturb the seven Churches, that is, the seven Church.

Q. What by his seven thrones?

A. His magnificence and authority, every head being as the head of a King.

Q. What by his ten horns?

A. His great power, sufficiently furnished to rule the whole world.

Q. What is understood by the child, whom he would devour?

A. Christ mystically, that is, one and entire Christ in a mystery, compounded of the person of Christ, as of the Head; and of the Body of the Church, as of all the Members thereof, united to Head by his Spirit.

Q. How was the child delivered?

A. God took it up into Heaven, and prepared place for the Mother in the Wilderness.

Q. Did Satan malice so and?

A. No, he gave two assaults more.

Q. Where was the first?

A. In Heaven.

Q. In what manner?

A. He accused the Elect of God day and night.

Q. What was his success?

A. Hee was throwne downe from thence by the power of Michael, that is, of Christ Jesus.

Q. Where was his second assault?

A. In earth, upon the Mother of the child, and upon the Church of the Jewes, and the Church of the Gentiles, afterward gathered together in Christ.

Q. How did the Mother, and the Church of the Jewes, scape in this assault?

A. She was carried by the power of God, as by the wings of an Eagle, into a place of refuge.

Q. What place was that?

A. Pella, a Towne seated on the other side of Jordan, in a desert Country.

Q. How did Satan persecute her?

A. With a flood of water cast out of his mouth.

Q. What understand you by the flood of water?

A. The Romanes, which destroyed Jerusalem, and the Sanctuary that was therein.

Q. Who drinke up that flood of water, that is did not hurt the Church?

A. The earth, that is, the wicked sort of the Jewes, whose bloody massacre satisfied the fury of the Romanes, so that the Elect had liberty to escape.

Q. When Satan saw himselfe againe prevented, how did he take it?

A. He was wroth, and made war upon the rest of the seed of the woman, that is, upon the Christian Catholic Church.

Q. How many principall things are we to note in the history of the Christian Catholic Church?

A. Three: her combats, her victory, and her glory.

Q. With whom were her combats?

A. With two kinde of Beasts, the one whereof had seven heads, and came out of the Sea; the other had two heads, and sprang out of the earth, chap. 13.

Q. What do you understand by the first Beast?

A. The Tyranny inflicted upon the Church by the vili government of the Roman Empire.

Q. What by the second Beast?

A. The persecution of the Papisticall Hierarchy, by the suggestion of Popes.

Q. How did the Beast rise?

A. By little and little out of the earth.

Q. What is to be understood by the two horns of the Beast?

A. Two Swords and two Keyes, temporall and spirituall power.

Q. What by the speaking like a Dragon?

A. Ambrosy and falsehood, like the old Serpent.

Q. What by the saking of the dwelers in their right hands and fore-heads?

A. The perfect obedience and alligiance of all to the Beast, which otherwise suffers not to buy & sell, that is, civill commerce.

Q. Against whom doth the Church obtaine her victory?

A. Against the two Beasts and the Dragon before spoken of, and against the Whore of the spirituall Babylon, described in the 17. chapter.

Q. What is understood by the Whores of Babylon?

A. The great City of Rome, which reigneth over the Kings of the earth, ch. 17. 18.

Q. Shall she undoubtedly fall into shame and ruine?

A. She shall: the Spirit hath spoken it expressly.

Q. By whose hand and power?

A. By

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by the power of ten Kings formerly has Favourites, into whose hearts God shall put it to execute the fury of his decreed wrath upon her.

Q-How shall her lovers take it?
Ans-They stand afar off for fear, saying, Alas, alas, that great City Babylon, the mighty City, in one hour the is made desolate.

Q-How shall she be restored?
Ans-She shall not; she shall sink in destruction, as a stone cast into the sea, 18-21.

Q-By what means doth the Church get victory over her enemies?

Ans-By the assistance of Christ her Head and Captain.

Q-How into how many parts doth his offshoot divide?

Ans-Into four: the preaching of his Word, and the works of faith, patience, obedience, &c. down in the 14 chapter, and also threatnings and judgments proceeding from his divine justice, declared

in the 15 and 16 chapters.

Q-Wherein consists the glory of the Church?

Ans-In her perpetual triumph in the world, conjoynted to her Bridegroom Christ Jesus, joy that never shall have end, a taste of which is in some sort made manifest to us in ch. 3-2.

Q-But what shall become of the enemies of the Church?

Ans-They shall have their portion in the Lake that burneth with fire and brimstone, which is the second death, ch. 11-2.

Q-How many kinds of death are there intimated to men?

Ans-Two: the first, which is a separation of the soule and body; and of this kinde of death all sorts of people must taste; as well the godly as ungodly; and the second, which is a separation of the soule and body from the presence of God, for ever to remaine in darkness; and this is the death that the wicked only must dye.

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